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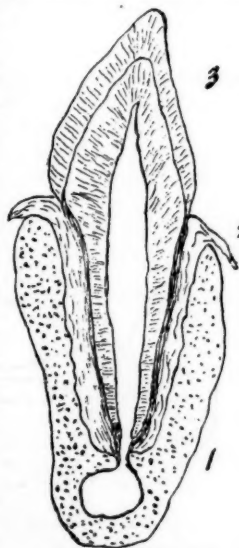
REQUIRED READING FOR DECEMBER.

DIGESTION AND FOOD.

BY C. FRED. POLLOCK, M. D., F. R. S. E., F. R. C. S. E.

The process of digestion results in the reduction of food to a state of solution or of very fine division, so that it can pass into the blood-vessels. The nutritious are separated from the innutritious, or useless, parts, and become blood.

The only stage over which we have much control is the first one, chewing, or mastication; and the work of the dentist is valuable, for by stopping decayed teeth and by supplying artificial ones, he enables many to complete this act, who could not otherwise do so. If food is not properly chewed, it will remain long undigested; bolting food is always bad. Old people with few teeth should use a spare diet of soft food, which does not require much chewing. If the teeth are not washed frequently, particles lodge about them and decompose; and not only does the breath get a bad smell but the teeth are more apt to decay. To keep them in health there is nothing better than brushing them with soap and water; and afterward rinsing the mouth with water; but, if they are to be white, some powder should be used on the brush also, and probably the best is precipitated chalk to which a little camphor has been added. (See Figure 1.)



I. SECTION OF TOOTH.

1. Jaw-bone cut across, showing canal in the lower part. The nerve lies in this canal and a branch passes up into the "pulp cavity" or interior of the tooth. 2. Gum between tooth and bony socket. 3. Hard enamel or crown of tooth, covering the softer dentine or ivory.

The presence of food in the mouth starts the flow of saliva from glands about the cheeks; even the smell or sight of food "makes the mouth water". In this alkaline fluid, sugar and salts are dissolved, while under the influence of its peculiar ferment, *ptyaline*, part of the insoluble starch, especially cooked starch, is converted into soluble sugar,

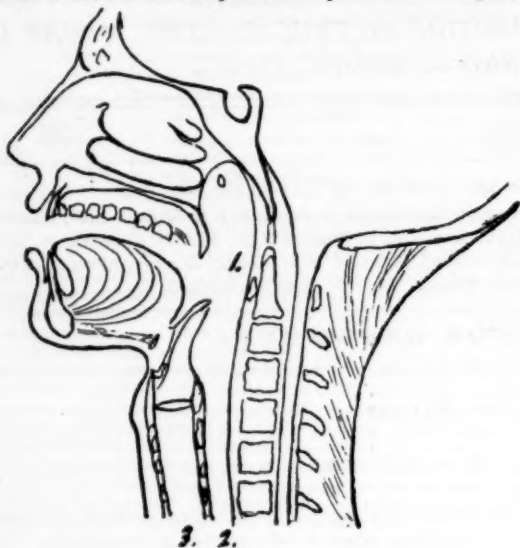
as can be readily observed by chewing a piece of dry bread for a short time, when it will acquire a sweet taste. The mouthful is then forced backward by the tongue, and at once passes beyond our control. It is seized by the upper part of the *esophagus*, or gullet, and a ring-like wave of contraction, passing down this muscular tube, carries it to the stomach. This is an example of what is called *peristaltic* action, and it is by a similar contraction of the muscular walls of the alimentary canal that the food is carried through the body. (See Figure 2.) In the stomach another fluid is, by the churning action of the walls, mixed up with the food; viz., the acid gastric juice, secreted by the stomach, and the special effect of this is due to a ferment called *pepsine*, which changes insoluble albumen into soluble *peptones*. Part of the solution of food, known at this stage as *chyme*, passes through the walls of the blood-vessels embedded in the coatings of the stomach, and thus water containing dissolved salts, sugar, and peptones, gains an entrance directly into the veins.

A large amount of the food, especially of the peptones, however, is sent on into the intestine, and is there gradually absorbed by the blood-vessels. In the intestine, which is a tube about twenty-five feet long, the food mixes with several juices. One is secreted by the intestine itself. Another is the bile, formed by the liver and poured into the first part of the intestine, and under its influence fatty food becomes divided into exceedingly fine particles just like milk, which in its progress onward gets into a set of minute tubes, called *lacteals*, in the wall of the intestinal canal. After traversing these and some glands, with which they are connected, named *lymphatic* glands, this part of the food gathers in larger tubes, and is next poured into the veins at the root of the neck, near the heart.

Another fluid, coming from the *pancreas*, mingles with the food, shortly after it leaves the stomach, and acts upon starch like saliva, upon albumen like gastric juice, and upon fat like bile, converting starch into sugar, and albumen into peptones, and forming fat into an emulsion. The nutritious portions of the food continue to be absorbed, as it travels along the intestinal canal, and the useless, innu-

tritious, portions are ultimately rejected. (See Figure 3.)

You can not make yourself digest; the harder you think, the less you succeed. Medicines may help, such as malt extract in place of saliva and prepared pepsine for gastric juice; but it is better to take care than to take medicine. We have control of the matter before swallowing; and the choice of food is the really valuable point in the subject, so



3. 2.

II. SECTION OF HEAD.

The nasal cavity and the mouth both lead back into the pharynx, 1. From this the esophagus, 2, passes downward to the stomach in front of the backbone; and from it also the trachea, 3, passes downward to the lungs. The projecting epiglottis guards the windpipe by covering it as a lid when food is passing from the mouth to the esophagus.

far as health is concerned. The amount of food which is necessary varies greatly, some persons thriving on little food, while others have large appetites. A common fault is to take too much. The more a person works, the more he wastes, and the more he eats. The unemployed do not require so much, nor do the old, for there is little waste in either; but every one needs some food to maintain the bodily heat. A child, on the other hand, must have relatively much more, for it has not only to make up for waste but also to provide for growth.

We depend upon plants and animals for the bulk of our supplies, only plants having the power of building up inorganic chemical elements into organic forms suitable for our use; and there are five kinds of food which we must have, if we are to be well; viz., water, salts, starch, or sugar, fat, and albuminous bodies.

Salts. We require lime for our bones, phosphorus for our brains, iron for our blood, and common salt, chloride of sodium, for nearly every thing. The last is the only one which we take as a salt pure and simple, and this is called for because we lose so much of it in all the secretions and excretions of the body. All of the other required salts are contained in abundance in various articles of diet, especially fruits and vegetables. Potatoes, for instance, which enter into so many diets, possess salts, which prevent an outbreak of scurvy, that scourge of crews on a long voyage without vegetables.

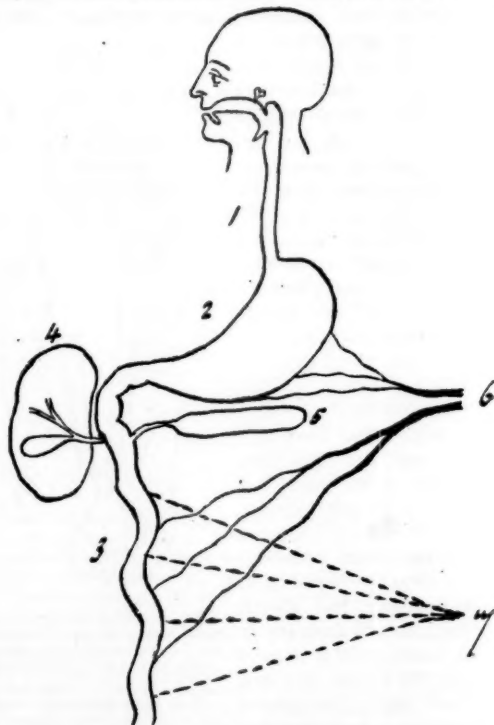
The organic foods fall into two classes:

(1) The carbonaceous, consisting of carbon, hydrogen, and oxygen, including (a) *carbohydrates*, such as starch and sugar, composed of carbon in conjunction with hydrogen and oxygen in the proportion in which the latter elements form water, as if they were compounds of carbon and water,

indicated by their name, and (b) oils, or fatty substances, which contain more carbon and less oxygen. (2) The nitrogenous, consisting of carbon, hydrogen, oxygen, and nitrogen, and divided into two classes also; viz., (a) albumens, and (b) gelatines. Very few food stuffs belong entirely to one of these classes, because nearly all contain more or less of several classes, the predominant being the one under which the substance is classified. Thus flour contains starch as well as gluten.

Starch and Sugar. These are classed together from resemblance in composition, and because starch is converted into sugar during digestion. They form a source of animal heat owing to the chemical processes which they undergo in the body. Many forms of starches are in use, such as arrowroot, tapioca, rice, potatoes; and all of them require to be well cooked to rupture the little envelopes of cellulose which surround the minute cavities, or cells, in which the grains of starch are stored. Sugars are used as such or as components of many articles of diet.

Fat. Fatty or oily foods are a great source of our bodily temperature, for they combine with oxygen to form carbonic acid, and this oxidation, or burning, yields heat. We take them in the form of fat of meat or bacon, in milk, which under the microscope is seen to be formed of water in which there float crowds of minute particles of oil, each in a delicate covering of albumen, and in the derivatives of milk such as butter and cheese. In addition vegetable oils are largely consumed in some countries. The presence of some fat helps digestion, besides supplying an essential part of food; and this is one reason why cod-liver oil yields such



III. ORGANS OF DIGESTION.

1. Esophagus leading from mouth to 2, stomach. 3. First part of intestine. 4. Liver and gall-bladder. 5. Pancreas. 6. Blood-vessels, which absorb part of the food. 7. Lacteal vessels, which absorb part of the food.

good results in wasting diseases. In cold countries much fat is consumed by the natives. It is by the avoidance of fatty and starchy foods that people can reduce excessive corpulence, for part of these carbonaceous articles is stored

up in the body in the form of fat; and, when there is a deficiency of them in a diet, this reserve store is gradually consumed. This was the method adopted by Mr. Banting³ in his own case, and it is perfectly scientific and safe.

Albumen and gelatine. The white of egg is a type of albumen, and represents the large class of foods which contain nitrogen besides carbon, hydrogen, and oxygen. They are essential for the maintenance of life, and have been called the flesh-forming foods, building up and repairing the tissues. We get them either from the animal kingdom, as in the *fibrine* of meat, fish, or fowl, and the *caseine* of cheese, or from the vegetable kingdom, as in the *gluten* of oatmeal, wheatmeal, barley, maize, or flour, and the *legumin* of beans, peas, and lentils. Now meat is much the most convenient and easily prepared form of this class of food stuffs; but it is not necessary, for by careful and proper cooking, the abundant, varied, and cheap supply found in vegetables is rendered easily digestible, and is then equally nourishing. A hardy race has been reared on porridge. The whole secret lies in the cooking, and every one whose duty it is to prepare food, should be free from all suspicion of any carelessness or ignorance of this most important art. Some special cereal preparations, partly cooked, are very palatable and useful after a final heating. Such a farinaceous diet as is put within our reach among the many grains, used along with milk, is the ideal one for children, who should not get any meat for two or three years, and who are often spoiled inwardly by confections and supposed delicacies. Even after that period the main articles of diet for a child should remain unchanged.

It is not enough to have each of the different kinds of food; we must have them in right proportions. We can not live on any of them alone; and we shall certainly be unhealthy, if there is deficiency or excess of any one of them. An unbalanced diet is one in which an enormous amount of either the nitrogenous or non-nitrogenous food has to be taken, in order to procure a sufficiency of the other, which it may contain in small proportion; and the excess of carbon or nitrogen is worse than useless, for it is largely digested and absorbed, and much extra work is thus thrown upon the excreting or purifying organs of the body, such as the lungs, skin, and kidneys, to get rid of it.

want of albuminoid food; jelly can never take the place of lean meat. But gelatine requires little digestion, and is at once chemically decomposed on entering the circulation, so that the extra carbon, which it contains, combines with oxygen to form carbonic acid, just like the carbonaceous foods; and thus along with other things it is a useful article for invalids. Simplicity and balance are the rules for our guidance, and the experience of successive generations has taught men this everywhere. We find practically that foods are taken in suitable combinations, such as porridge and milk, bread and butter, rice and milk, macaroni and cheese, meat and potatoes, meat and bread. Milk is an almost typical food, having every thing in right proportions for the young; and is the one proper food of nature for infants under seven months of age. For the old it does not always seem to be suitable. An egg is also a nearly perfectly balanced food.

As to digestibility, the following table will indicate the great difference in the average time taken to digest various articles:

| | |
|--------------------|---------|
| Tripe, boiled, | 1 hour. |
| Rice, " " | 1 " |
| Eggs, whipped raw, | 1½ " |
| Apples, raw, | 1½ " |
| Bread and Milk, | 2 " |
| Apple-dumpling, | 2½ " |
| Potatoes, boiled, | 2½ " |
| Beef, boiled, | 2¾ " |
| Oysters, raw, | 3 " |
| Indian Corn Cake, | 3 " |
| Beef, roasted, | 3 " |
| Mutton, boiled, | 3 " |
| Mutton, roasted, | 3¼ " |
| Eggs, hard boiled, | 3½ " |
| Cheese, | 3½ " |
| Fowl, boiled, | 4 " |
| Veal, boiled, | 4 " |
| Pork, roasted, | 5½ " |

Hard things are difficult to digest owing to their physical condition, and for a similar reason some soft things, which it is impossible to break up by chewing, such as new bread and pastry, which is usually very imperfectly cooked, are

| | | Carbon. | Nitrogen. | | |
|------------------------|---------------------------------|-------------|------------|-------------------|------------|
| 100 men excrete daily, | | 71½ pounds, | 4¼ pounds. | | |
| If they eat | | | | | |
| (a) | 380½ pounds Bread, this yields, | 128½ | " 4¼ | " excess, Carbon, | 57 pounds. |
| (b) | 354 " Lean meat. " | 71½ | " 109¼ | " " Nitrogen, 105 | " |
| (c) | { 178 " Bread, " 60 } 72 | " 2¼ | { 4¼ | " no excess. | |
| | { 60 " Meat, " 12 } | | | | |

If a man lived on fatless meat, he would require five or six pounds per day to give him the necessary carbon, or he might get the required carbon and nitrogen from four or five pounds of bread, or from ten to twelve pounds of potatoes. Who could manage the last? But he could get the proper quantities from a mixed diet of two pounds of bread and three-fourths pounds of meat, and save the digestive system much labor.

If any one endeavored to exist on a highly nutritious and exclusively nitrogenous food, he would die of starvation, from the great loss of vital power in the digestive attempts to get the necessary carbon. If the nitrogenous constituents are too plentiful, extra work is thrown on the kidneys; while, if they are too scanty, extra work is thrown on the intestines. No amount of gelatine will make up for the

classed among our indigestible substances. Green vegetables require to be very carefully and thoroughly cooked, or they also remain long undigested in the alimentary canal. Perhaps the most common cause of indigestion, however, is eating too much. No one should eat more than enough to satisfy appetite; but hard and fast rules are quite absurd, owing to a hundred differences in persons, surroundings, occupations, and habits. There should, however, be no sensation of weight or uneasiness about the stomach, and sleep at night should not be disturbed if moderation has been observed.

Gentle exercise after a meal helps the process, but hard work then, either muscular or mental, is very hurtful. A natural taste, unspoiled by rich sauces and spices, is a very good judge of what is digestible, and each person must

be left to determine the amount which is required for himself.

Animal foods are generally divided into red meats and white meats. Of the former the chief are those of oxen, sheep, pigs, game, and salmon, and they vary much in digestibility, mutton being the most and wild fowl the least easy. White meats, like fowl and fish, are rather less nutritious than the red ones; but as a rule, they are more readily digested. Herring, mackerel, and eel, containing a considerable proportion of fat, are less rapidly assimilated; and shell-fish, such as crabs and lobsters, are almost always indigestible. Oysters when taken raw are exceedingly light, in fact they digest themselves, though when cooked they are the very reverse, forming hard, leathery, tough but savory morsels.

Regular meal hours are of great importance; and it is to

be regretted that our busy lives sometimes render it difficult to keep exactly to time in this matter, for the body is strangely and largely a creature of habit, and rebels against any interference with its customary times. An interval of four or five hours should always intervene between one full meal and another, as it takes about that time to empty the stomach; and, if you watch yourself, you will find that it is at the end of such a period that appetite returns, indicating naturally that something more should be taken. A certain flavor is required to render food agreeable, and, where this is wanting, and insipid food is served, digestion seems to be somewhat impaired; but a minimum of flavor will be called for, when the best of all sauces, hunger, is waited upon, and a variety of simple foods will continue to please, when once the wise habit is formed of limiting oneself to a moderate amount of such materials. That is a healthy diet.

HOME LIFE OF NEW YORK AUTHORS.

BY GEORGE PARSONS LATHROP.

I.

It is strange that New York should enjoy comparatively but little renown as a stronghold of literature in the United States. For when we examine the facts we find that active literature made an earlier start here than elsewhere, and that this great commercial city, with the region around it, has sheltered and nourished more authors and maintained a more diversified and productive literary life than any other spot in the Union.

A considerable list might be drawn up of writers just preceding and following the Revolutionary War, who dwelt in and about this capital, whose influence was very great in promoting the cause of letters, though their names and works may be little remembered now. There was Samuel Osgood, for instance, postmaster-general under Washington, who lent the first president his stately dwelling on Franklin Square; a merchant and man of substance, yet a scholar who wrote several treatises on religion and chronology. There was John Pintard, also, of Huguenot extraction—fashionable, rich, editor of the *Daily Advertiser*, founder of the Historical Society, and vice-president of the American Bible Society. A less creditable scion of the Huguenot stock was Philip Freneau, a Princeton graduate, who became a soldier and a shipmaster and, after editing two periodicals, reverted to a sailor life. His career and habits were irregular; he was a scurrilous abuser of Washington; but he played a most important part during the war as a writer of satirical verse and prose to stimulate the patriots. His effusions were very popular, and he tried his hand at many sentimental poems. You will find his volumes in the large libraries—and be glad enough to leave them there. But he and sundry others, then and later, whom we will not stop to mention, furnished some of the heaven which entered into the whole loaf.

There was much dignity, and no little elegance in the homes of some of the writers on public questions. William Livingston lived at Elizabeth, N. J., in "Liberty Hall," a fine old mansion with deep fire-places, and a staircase still bearing the marks of sabers wielded by the Hessian soldiery who raided it. Livingston's essays were the most powerful agency in convincing the New Jersey folk that they should resist the royal power; and Liberty Hall became a rallying place for future statesmen and writers. His son-in-law was John Jay, afterward chief-justice of the United States, and

one of the authors of *The Federalist*, who inhabited another country-seat at Bedford, forty-five miles north of the city, which stands intact to-day in ivy-mantled state. The principal author of *The Federalist*, Alexander Hamilton, also learned his first lessons in republican statesmanship at Liberty Hall. His own subsequent home was "The Grange," a solid, square house of wood, situated on that high ridge in the north-west corner of Manhattan Island where Riverside Park is now laid out, and where General Grant reposes in his tomb. Hamilton planted near his door thirteen trees in a group, to represent the original thirteen states; and these are still flourishing, although the mansion where he once dispensed lavish hospitality has fallen into decay. He was a loving husband and father; but from The Grange he went forth one July morning in 1804, moved by a mistaken idea of "honor," to let himself be shot to death by Aaron Burr, in a duel, without even raising his own pistol to fire at his political adversary. At The Grange he died, surrounded by his wife and seven children, supporting his wife's courage by repeating to her, while himself enduring acute agony, "Remember, my Eliza, you are a Christian."

Only a short walk's distance from Hamilton's house, on the same ridge of highland, the great naturalist and author, John James Audubon (1776-1851) once had his abode; a man who passed his life in studying the birds and quadrupeds of this continent in their wild habitats, until he was able to make with his own hand colored drawings of all our feathered creatures, accompanied by a text describing their every trait and movement; so that "Audubon's Birds," published in a magnificent form, costing one thousand dollars a copy, became the standard work on the subject, for America and Europe, and conferred upon him an imperishable renown. When, after many perilous journeys and explorations here, he went to Europe and came back famous, he still pursued his hazardous expeditions. But his home was with his accomplished wife and sons, in this retreat near New York, where domesticated fawns and elks stalked at ease among his groves of elm and oak, and the birds flew round him in sympathetic companionship.

A Revolutionary author of a different stamp was Thomas Paine (1737-1809) who wielded a great influence for freedom by his "Common Sense" and "The Rights of Man," and in recognition of his services received from the State of

New York the grant of a domain at New Rochelle about twenty miles distant, on the Sound. There—after the decline in his popularity following the appearance of his "Age of Reason"—he dwelt in obscurity. The similarity of his name recalls, too, John Howard Payne (1792-1852) who is remembered only for his song, "Home, Sweet Home"; but that will be remembered always and all over the world, although it was originally written merely for a now forgotten play of his, acted in London. Payne was born in Pearl St., New York, but his childhood was passed in the lovely, dreamy, ancient village of Easthampton, which snuggles under the lee of the sand-dunes, among orchards, woods, and low hills, near the promontory of Montauk, the eastern point of Long Island. I have seen the place, and the identical old house in which he lived, with its long sloping roof at the back, and a kitchen fire-place big enough for a children's play-house. And when I think of the enchanting neighborhood and its restful calm, I don't wonder that Payne, looking back to it, longing for it, became the immortal poet of home. Sadly and strangely it happened that he was taken away from it at the age of thirteen; and thenceforward, although he lived to be an old man, he never had a home again, but wandered about Europe as an actor and playwright, and died unmarried while United States consul at Tunis, Africa. There is reason to believe that his very homelessness intensified the passion that found a voice in his song. But the spirit of restlessness that ruled him while alive, seemed destined even to disturb his ashes; for they were exhumed from their African grave and brought to Washington for final burial in 1883, thirty-one years after his death.

One of the earliest groups of literary men formed in New York, which has been succeeded by many similar circles since, was the Friendly Club. It was set going many years before the death of Washington, and lasted for some time after that event. It included on its roll that eminent jurist and legal author, Chancellor Kent, and the less famous Dr. Samuel Mitchill, a scientist and scholar of wide attainments, whose activity was potent in advancing intellectual interests. But the chief recommendation of the Friendly Club to our notice, just now, is that it gave a favoring turn to the prospects of Charles Brockden Brown (1771-1810)—the first American novelist in point of time, and the first man of his nation who took up literature as a profession and relied solely upon it for support. The associates in this little club met at each other's houses and read aloud and held conversational discussions.

Among them was William Dunlap, artist and writer, a quaint, honest character, who left to posterity a valuable and highly entertaining "History of the Rise and Progress of the Arts of Design in the United States," and a "History of the American Theater." Dunlap was a cordial friend to Brown and afterward wrote a biography of him. So, also, Dr. Elihu Smith, a college classmate, befriended him, and in fact introduced him to the club.

The family and friends of Brockden Brown, in Philadelphia, were much disheartened and agitated by the young man's persistent attachment to dreams and dalliance with the pen, which unfitted him for any "practical" pursuit; and he, poor fellow, worried himself ill with anxiety because he could not gratify them by becoming a lawyer. So he came over to New York; and even in the little city of that day—with its outskirts where the City Hall now stands, down near the tail end of the metropolis—he found the tonic that he needed. It was then almost impossible for a man to make a living by pure literature, in this country; although portrait-painters already flourished. But Dr. Smith,

who was married, took Brown into his house, gave him a home there for some years; carried him to the Friendly Club, whence Brown drew pleasure and profit that he often gratefully referred to in his journals; and so put him in the way to become an author. In New York he wrote four or five of his novels; among them, "Ormond," "Wieland," and "Arthur Mervyn." They hardly mirrored at all the actual life around him; and, though vigorous and sometimes startling, they make pretty dreary reading to our modern taste. But they won praise in England; a rare thing in those days; and they helped him to demonstrate that it was possible for an American to be an author, without any other trade. He wrote ably on politics, also, and edited a monthly magazine, most of it written by himself. His novels were in the vein of William Godwin, father of Shelley's wife; and it was Godwin's example, perhaps, which led Brown to put forth "Alcuin, a Dialogue on the Rights of Women," in which he anticipated some of the movements since accomplished toward the liberation of women, but advocated an alarming system of limited or temporary marriage. Notwithstanding these views, he married happily, in the orthodox way, the daughter of a Presbyterian divine, and settled in Philadelphia, where after half a dozen years of incessant toil, he died of consumption. Of his home life in New York there is scarcely any thing to be told. Of his household in Philadelphia he wrote to a friend in 1806: "You will find it the abode of content, and may enjoy the spectacle not very common, of a happy family." Considering that he was so much an invalid as to have declared that since reaching manhood he had never been free from physical pain more than half an hour at a time, this statement of his happiness is strong testimony.

The Dutch element did not contribute many names to the roster of New York authorship; but James K. Paulding (1778-1860), the first author who made a name after Brown, came from this element. His first cousin John was one of the three men who captured the spy, André, near Tarrytown; and his father had been commissary-general of the state troops during the Revolution. Supplying the soldiers, in time of need, with food and clothing at his own cost, he was ruined by his patriotism; for the government afterward refused to reimburse him, and he was thrown by his creditors into jail, where he remained six years. Then the jail burned down, and Paulding senior was allowed to walk home unmolested, and conclude his life in poverty and bitterness. This was in Dutchess County, the native heath of Morse, inventor of the electric telegraph, and of Matthew Vassar. Paulding the son was born in the village of Nine-Parkers, N. Y. "There was little sunshine in my youth," he wrote. The country was rough, scantily peopled, poor. His education, imparted at a little log-hut, "cost first and last about fifteen dollars—certainly quite as much as it was worth." Yet the lad grew up with a robust intelligence, an invincible patriotism in spite of his father's wrongs, and an ability that made him one of the most popular and powerful writers of the time, in both fiction and the department of political and social discussion. Receiving a place in a public office at New York, he there made the acquaintance of Washington Irving, whose elder brother married Paulding's sister. This elder brother lived then in a pleasant old Dutch mansion on William Street, where gardens and fruit trees occupied the space now usurped by "bulls" and "bears" and insurance companies. The two young men became firm and sympathetic friends, and had many a harmless frolic together at the old mansion of the *gouverneurs* on the Passaic River, N. J., afterward nick-named by them

"Cockloft Hall," in the papers which they wrote under the title of "Salmagundi". Undertaken for amusement, the little semi-satirical essays, hitting off the foibles and fashions of the town, achieved a great success. But the careers of the friends afterward diverged.

Paulding made a hit with his "United States and England," which led to an official appointment from President Madison, and later, with his "John Bull and Brother Jonathan," was reprinted in England. In his novels he sought to depict phases of genuinely American life, as in "The Dutchman's Fireside", and sometimes very happily. A poem called "The Backwoodsman" had the same purpose. But he never prospered as a poet; and it is amusing to note that the only lines of his verse which have attained to popularity are those beginning

"Peter Piper picked a peck of pickled peppers," which occur in his novel of "Köningsmarke." Appointed secretary of the navy under Van Buren, he made his home for some years in Washington; but when he finally withdrew from active life, it was to rest with his family of children and grandchildren at Placentia, a noble estate on the Hudson above Poughkeepsie, the land of which had been granted to his ancestors by William III. He occupied himself with studies and with his farm or with the splendid view up and down the river and the distant majesty of the Catskills. "I smoke a little, read a little, write a little, ruminate a little, grumble a little, and sleep a great deal," said he. "I was once great at pulling up weeds, but my working days are over. I find that carrying seventy-five years on my shoulders is pretty nearly equal to the same number of pounds." It was the Dutchman's fireside over again,—this afternoon of contented leisure; and in the peace of such retirement, the veteran passed away. His works filled twenty-two volumes; yet few of us have read one of them, unless it be his excellent popular "Life of Washington," which he wrote at Placentia.

His friend Irving, who also wrote, in retirement at Sunnyside, a "Life of Washington," but a much more elaborate one, went as I have said along another path. "I thank God I was born on the banks of the Hudson!" Washington Irving wrote in a letter to the *Knickerbocker Magazine*, long after he had become famous and prosperous. "I think it an invaluable advantage to be born and brought up in the neighborhood of some grand and noble object in nature." And he goes on to say of that glorious river that in his youth he "used to clothe it with moral attributes and almost to give it a soul"; and he fancies he can trace to his companionship with it whatever is good or pleasant in his character. It is logical that a beautiful feature in the landscape, regarded as the work of God, should have, if not moral attributes, moral effects. One may say, too, that the Hudson flows through Irving's career and writings almost as distinctly as it does through the hills of the Empire State. Born in the city, he lived with his elder brothers, who were business men; but, though city born, being rather an invalid he made frequent excursions and gunning trips up the Hudson, in the region of Tarrytown and Sleepy Hollow; along the Mohawk, too, penetrating "the wilds of Ogdensburg" and mingling in the gay society of Albany, Ballston, and Saratoga. It was in these early wanderings that he gathered many of the impressions of scenery and those local traditions which afterward came out in such stories as *Rip Van Winkle* and the *Legend of Sleepy Hollow*, in his "Sketch Book". His father was Scotch; but perhaps his sympathy with the old Dutch life was stimulated by his family ties and friendship with Paulding. Certainly Irving became the recognized exponent of that

life, in books; and his greatest early triumph was his "Knickerbocker's History of New York," a serio-comic chronicle which has stamped the name of Knickerbocker on the whole of the old Dutch element, as well as on steamers, omnibuses, taverns, business corporations, and the entire school of writers who were contemporaneous with Irving or followed in his wake.

Knickerbocker, indeed, is a word of much greater vitality and wider application than even *Pickwick*; and I shall use it as the collective badge under which a number of the writers next to be named are marshaled. Irving went to Europe and stayed there seventeen years. While there he grew famous and wrote many books,—"*Bracebridge Hall*," "*The Conquest of Granada*," "*Christopher Columbus*" (which last brought him \$16,000, a George IV. gold medal, and an Oxford degree of LL.D.). But whether he might be in England or in Spain, his heart was always with his native land. In his veins still flowed the generous current of the Hudson River. And when at last he came back, the honored autocrat of American letters, it was at Tarrytown on the banks of that mighty flood that he lit his hearth-fire, under the roof-tree of the old house which he had celebrated as the homestead of Baltus Van Tassel. He remodeled it, and christened it *Sunnyside*. It is a rare old building, with white, ivy-hung walls, Dutch crow-stepped gables, and a quaint tower surmounted by a weather-cock which is fabled to have stood once atop of the state house in New Amsterdam. The sun seems always to be shining on those walls. Around the house were clumps of shady trees and stretches of rolling sward traversed by meandering paths. The character of the place was half wild, half tame; and Irving used to pretend that its rusticity helped to set off the fine landscape gardening of his wealthy neighbor's grounds; but he knew that it was the adjoining artificiality which really set off his own bit of nature to advantage. Within doors, comfort reigned; his study was well supplied with books; an easy-chair stood before the old-fashioned writing-desk, or box, mounted on a table in the center; and in this spot he made considerable additions to his library by means of the volumes that flowed from his own pen.

The lady to whom Irving had been betrothed, in young manhood, died prematurely; and he remained a bachelor—but a genial, smiling one, with room enough in his heart for a houseful of relatives, to whom he was very liberal. He was kind to the poor, and a faithful churchman. And so fond was he of his home that, in excusing himself for not having called on some relatives in the course of a journey, he wrote: "My haste to sit under my own roof-tree again overcame all natural feelings of affection." He said he agreed with Pope in thinking that "no man is so happy as he who lives retired from the world, on his own soil."

In 1820, when Irving was firmly established in renown, James Fenimore Cooper first appeared as an author, with a little novel of English life, purporting to be written by an Englishman, and called "*Precaution*". But Cooper was, in reality, more sturdily and characteristically American than Irving. He quickly made amends for this apparently unpatriotic beginning, by producing "*The Spy*," an intensely national novel, which took the public by storm in both hemispheres, was re-issued in England, and translated into many languages. He followed it with the "*Pioneers*" and "*Leather-Stocking Tales*"—without having read which, no American boy can be considered complete. Then came his first great sea story, "*The Pilot*," the real hero of which was our old admiral John Paul Jones; and "*The Last of the*

Mohicans," the fame of which is almost immeasurable, so widely has it spread about the globe.

In these and other books, Cooper reproduced once and for all the life of American forests and frontiers, the Revolutionary struggle, and various phases of voyage and combat on the sea. His romances are still the most frequently sought in our public libraries. That he wrote at all was due to the merest chance; but, once he had begun, the scenes and experiences of his early life became an all important factor. For his first home had been at Cooperstown, a settlement made by his father upon his own manorial lands on the shores of Otsego Lake, then an almost unpeopled wilderness. The forest solitudes, the noble scenery, made a deep impression on the young man's mind. Red men still lingered in the vicinity, but he afterward declared that he knew nothing of them, except from reading and from what his father had told him.

Having served three years and a half in the merchant marine and the navy, Cooper married, and settled upon the old Huguenot Angevine farm, in Westchester, about twenty-five miles from New York. This continued to be his home for three or four years, until, suddenly finding himself an author of repute, he moved into the city itself, where he became not a mere show "lion," but almost the dictator of the entire lion show. He organized the Bread and Cheese Lunch, a club that met fortnightly in Washington Hall (Chambers Street and City Hall Park, where the Stewart Building now stands). He alone named the candidates, who were voted on with bits of bread or cheese for ballots; and among the members elect were Daniel Webster, Bryant, Halleck, Dr. Charles King, President of Columbia College, and the like. At this time he lived in Greenwich Street, No. 345—a fact which he once impressed on Bryant, when inviting him to dinner, by saying, almost gruffly, "Can't you remember *three-four-five*?" Bryant did remember, and he went to dinner.

After this period, Cooper passed some years abroad, still constantly producing novels; but when he returned, he set up his household gods in what had been his father's house, Otsego Hall, at Cooperstown—the scene of his boyhood. It was an impressive edifice of brick, after the Norman Gothic style, with mullioned windows and machicolations along the roof. The floors were laid of oak hewn from the adjacent forest, and in the central portion there was a large hall, fifty feet long by twenty-four wide, which had formerly served as an eating and sitting room. The house and its ornamentation were elaborately remodeled, on designs furnished by Professor Morse (who besides inventing the telegraph, was an artist); new shrubberies were planted and walks laid out around it. And in this manorial residence—with the lake at his doors, and behind him a thriving town that had sprung up from his father's first "plantation"—Cooper, installed like an American baron, proceeded to write seventeen more novels.

His foreign sojourn had made him critical; and he connected the name of home, in his first new works, "Homeward Bound" and "Home As Found," with a mass of gallant satire on the manners of his countrymen. The resulting unpopularity, together with numerous controversies and lawsuits into which he entered against his critics, embittered much of his later life. Yet he was really very fortunate in his home life; happily married, with children deeply attached to him, and beautiful places to live in. Proud, generous, but combative, he was very fond of children and threw himself with zest into all the sports of young people. His social feelings were strong. He is described as "a noble specimen of a man, possessing a mas-

sive and compact form," with finely courteous manners. Professor Lounsbury³ says of him, "It seldom falls to the lot of the biographer to record a home life more serene and happy than that which fell to the share of the man whose literary life is the stormiest to be found in the history of American men of letters."

As Irving and Cooper successively had risen to almost complete supremacy over literary New York, so did William Cullen Bryant govern there, immediately after them, as president in the republic of letters. Bryant, we may say, was elected from Massachusetts. He came to New York in 1825, and edited the *New York Review*; then joined the *Evening Post*, of which he was part owner and remained chief editor until the end of his life. His distinction was chiefly that of a poet, however; his "Thanatopsis," written when he was eighteen, being still the best known of his poems, along with "The Ages," "The Planting of the Apple-Tree," "The Flood of Years," etc., although he published many volumes of verse. In precocity he surpassed Pope, Cowley, and Byron, having written a popular political satire in verse, "The Embargo," at the age of thirteen. Yet he was simply the son of a country physician at Cummington, Hampshire County, Mass. He led there the life of a country boy, familiar with "raisings," the social "huskings" of corn, and festive "apple-parings".

Sixty-nine years after he was born, he bought back the paternal homestead and acres, which had meanwhile passed out of his family, and made for himself there a retreat in which he spent part of every summer. "The site of the house is uncommonly beautiful," he wrote. "Before it to the east the ground descends to the Westfield River, flowing through a deep and narrow valley." Beyond this, again, the country rises in a vast extent of woods and pastures, where on a showery day two or three different showers may be seen in separate places, and similarly in winter "two or three different snow-storms, dimly moving from place to place." Some of his finest poems, notably the "Inscription for the Entrance to a Wood" were suggested by spots in this locality. But his many years of toil in New York had also enabled him to make a city home in Sixteenth Street, near Fifth Avenue; a roomy brownstone dwelling of the ordinary type, furnished in a conventional style now rather out of date.

His favorite and most characteristic dwelling was "Cedarmere" at Roslyn, on the north side of Long Island; a hamlet situated in a picturesque glen opening on the broad waters of the Sound. Cedarmere was purchased in 1845. The large house there was built by a well-to-do Quaker in 1787, and is of sedate appearance, with a broad veranda, roofed at the height of the eaves by a projection supported by tall square columns. In the north-west corner is the cool and ample study, where during the poet's life-time several thousand volumes found a quiet welcome. They were chosen with care, and covered a wide range; for Bryant, although not a college graduate, was an adept in German, Spanish, French, and Italian; and among the books were many rare and curious ones, notwithstanding that he cared more for the contents than for the outward form or markings or imprint of a book. In this room he wrote many short poems, and executed most of his translation of the "Iliad" and the "Odyssey," which he began at the age of seventy-two. Here, also, was a plentiful supply of magazines and recent literature; for in this same stately workshop he performed, in summer, much of his daily work for the *Evening Post*. Around the casements of the lofty windows, the leaves of trees and vines were heard rustling; wild birds sang near by, to the monotone of the lapping waves

in the harbor. The estate surrounding the house is a large one, rich in trees of great variety. General Wilson relates that in walking through it with Bryant, the poet pointed out a Spanish chestnut; and, although then seventy-six years old, he sprang lithely on a fence, caught from the tree a hanging burr and handed it to his guest as he jumped down again. Without being at all an athlete, Bryant was extremely systematic in diet and exercise, and went through a routine of gymnastics, every day. He delighted in long, out-of-door rambles, and insisted upon inspecting every detail of work on his farm. He was, moreover, a diligent botanist, constantly collecting and dissecting wild flowers. But it must not be fancied that his life was wholly embosomed in rural repose. In the city, he walked every day to his office two miles, and the same distance home again; sometimes, in addition, climbing eight or nine flights of stairs to reach his sanctum, from the street; and devoted

a number of hours daily to the journalistic routine.

He got through an immense amount of literary work in prose and verse, and of journalistic writing; besides attending any number of public meetings and club and social entertainments. In short, his physical and mental endurance was equal to Gladstone's; and the secret was, moderation in all things. Seemingly austere to strangers, he showed his gentler mood to friends and to children during his happy rural rambles, when he wore "an old Spanish hat of wavy outline". He lived through twenty presidential administrations; was a writer for seventy years; made six trips to Europe; and remained cheerful, rich in conversation, and able to enjoy the sunshine of life, up to the age of eighty-three. His marriage was happy; and when he died his body was laid beside that of his wife near the old home at Roslyn.

SUNDAY READINGS.

SELECTED BY JOHN H. VINCENT.

[December 4.]

The times and people that have vividly felt the proximity of God, have always been characterized by hearty and productive affections; by vast enterprises and great sacrifices; by the seeds of mighty thought dropped upon the world; and the fruits of great achievements contributed to human history.

In contact with every grand era in the experience of mankind, will be found *the birth of religion*; a fresh discovery of the preternatural and mysterious; a plenary sense of God; the descent of a Holy Spirit on waiting hearts; a day of Pentecost to strong and faithful souls, giving them the utterance of a divine persuasion, and dispersing a new gospel over the world.

We, alas! are far enough—far at least as the days of Wesley—from any such period of inspiration in the past; perhaps, however, the nearer to it in the future, as there is no night unfolloved by the dawn. It is not permitted us too curiously to search the hidden providences of our humanity; but one thing we can not fail to notice, that a return to simple, undisguised affections, to natural and veracious speech, to earnest and inartificial life, has characterized every great and noble period and all morally powerful and venerable men.

To such tastes and affections and to the secret rule of conscience which presides among them, we must learn to trust, whatever be the seductions of opinion and the sophistries of expediency, and even the pleadings of the speculative intellect. When thus we fear to quench His Spirit, God will not suffer our time to be a dreary and unconsecrated thing. Swept by the very borders of His garment, we shall not look far for His glorifying presence. The poorest outward condition will do nothing to obliterate the solemnity from life.

Nay, of nothing may we be more sure than this, that if we can not sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are there or nowhere. The obstructions of that lot are given for us to heave away by the concurrent touch of a holy spirit, and labor of strenuous will; its gloom for us to tint with some celestial light; its mysteries are for our worship; its sorrows, for our trust; its perils for our courage; its temptations for our faith. Soldiers of the Cross, it is not for us, but for our

Leader and our Lord, to choose the field; it is ours, taking the station which he assigns, to make it the field of truth and honor, though it be the field of death.—*James Martineau.*

[December 11.]

We find men ready enough to allow that there is no place where God is not, perhaps no time when His external power is not active in some realm or other. And why then withhold from Him that internal and spiritual sphere of which all else is but the theater and the temple? What can dead space *want* with the Divine Presence, compared with the ever periled soul of man, perpetually trembling on the verge of grief or sin? Shall we coldly speculate on the physical omnipresence of the Infinite, and question the ubiquity of His moral power?—diffuse Him as an atmosphere, and forget that He is a mind?—plead for His mechanical action on matter, and doubt the contact of spirit with spirit?—admit the agency of the artist on his work, and deny the embrace of the Father and the child? It were, indeed, strange, if this anomaly were true.

Where is this Blessed Object of our worship, if not within our souls? What possible ground is there for affirming Him to be elsewhere and *not* here? Far more plausible would the limitation be, if we were to declare Him manifestly existent here alone. All external things are apprehensible by sense, and it is to discover the outward creation that the senses are given. All internal things are apprehended by thought, and it is to seize this far higher order of realities, that thought is given.

Never was eye or ear made perceptive of Deity; "no man hath heard His voice at any time or seen His form;" He is the object of simply spiritual discernment, the holy image mysteriously shaped forth from the quarries of our purest thought, and glowing with life, beauty, and power, in the inmost sanctuary of the mind. And His reality there is a certainty of the same rank as the existence of the universe without.

There is truth, then, and only a wise enthusiasm in the established strains of Christian piety, invoking the presence of the Holiest to the soul as His loved retreat, and humbly referring to Him the purest thoughts and best desires.

I pretend not to draw the untraceable line that separates

His being from ours. The decisions of the will, doubtless, are our own, and constitute the proper sphere of our personal agency. But in a region higher than the will—the realm of spontaneous thought and emotion—there is scope enough for His “abode with us”. Whatever is most deep within us is the reflection of Himself. All our better love and higher aspirations are the answering movements of our nature in harmonious obedience to His Spirit.

Whatever dawn of blessed sanctity and wakening of purer perceptions opens, on our consciousness is the sweet touch of His morning light within us. His inspiration is perennial; and He never ceases to work within us, if we consent to will and to do His good pleasure. He befriends our moral efforts; encourages us to maintain our resolute fidelity and truth; accepts our co-operation with His designs against all evil; and reveals to us many things far too fair and deep for language to express.

But, while He is thus prompt to come with His Spirit to the help of seeking hearts, He is expelled by the least unfaithfulness; and when the “spirit of truth” is driven away, this Holy Comforter no longer remains. To receive the promise, we must deserve the prayer of Christ,—that we “may be kept from the evil” and “sanctified through the truth.”

Finding a Holy of Holies within us, we need not curiously ask whether its secret voices are of ourselves or of the Father. Christ felt how, within the depths of our spiritual nature, the personalities of heaven and earth might become entwined together and indissolubly blended: “Thou, Father, art in me, and I in Thee, and they also one in us.” And so the Holy Spirit within us, the spirit of Christ, and the spirit of God, are after all but one;—a blessed Trinity, our part in which gives to our souls a dignity most humble yet august.—*James Martineau.*

[December 18.]

All other ideas group round our conceptions of God. These are our inmost principles, the deepest, the most powerful, and the most influential of our nature. All people will walk in the name of their God, and we will walk in the name of the Lord (Jehovah) our God, forever and ever. When men defied their own selfishness, and worshiped it as God, and surrounded it with mystery, as a thing too sacred to be examined, every thing else became selfish and mysterious.

Not only the doctrines, but the very services of religion, were shrouded in mystery, and that which would have been commonplace in good English, was something awfully holy in bad Latin. Monarchs were supposed to have a mysterious right divine, and their claims were too sacred to be examined; this was selfishness and mystery in government. The law gave oppressive privileges to its makers, and was enveloped in language unintelligible to the people. It was the same with philosophy, with medicine, with science, with ordinary handicrafts even, all were kept as mysterious as possible, as completely for the selfish advantage of individuals as possible. It was selfishness and mystery, in circle after circle, to the very extremes of society.

But as the Lord at His first advent introduced a new day to mankind, by bringing life and immortality to light, and as the prophet foresaw, a star arose out of Jacob, and a scepter out of Israel (Numbers XXIV. 17), so would it be in the second advent. To know the Lord as a Divine Man, in whom dwells all the fullness of the Godhead bodily (Colossians II. 9), is to see a star of unutterable beauty. It is to see the Divine Love and Wisdom embodied. It is to wor-

ship Him who is, who was, and who is to come, the Almighty; so infinitely loving that He has never forsaken His creatures, and never will; so wise that He has provided means for our restoration from the lowest depths of misery, folly, and crime, yet without destroying our freedom; and so powerful that salvation is secure for all who come unto Him.

O may these glorious principles, infinite in Him, speedily repeat themselves in legislation, in literature, in philosophy, in science, in business, and in all the phases of social life. More love and more light; this should be our aim, our prayer, our cry. Rise, bright Morning Star, upon our souls. Enter upon Thy glorious government. Send us, Prince of Peace, Thy light and love to do Thy will on earth as it is done in heaven. Hasten the blessed period when Thou Jehovah, shalt be King over all the earth; when Thou shalt be adored in all the nations of the earth as the one Lord, and Thy name One.—(Zechariah XIV. 9.)—*The Rev. J. Bayley, A.M., Ph.D.*

[December 25.]

The same temper which leads us to search for Deity only in distant times, causes us to banish Him also into distant space; and persuades us that He is not *here* but *there*. He is thought to dwell above, beneath, around the earth; but who ever thinks of meeting Him on its very dust? Awfully He shrouds the abyss, and benignly He gazes on us from the stars; but in the field and the street, no trace of Him is felt to be. Under the ocean, and in the desert, and on the mountain top, He is believed to rest; but into the nearer haunts of town and village, we rarely conceive Him to penetrate. Yet where better could wisdom desire His presence than in the common homes of men, in the thick cares and heavy toils, and grievous sorrows of humanity? For surely, if Nature needs Him much in her solitudes, life requires Him more in the places of passion and of sin.

And in truth, if we can not feel Him near us in this world, we could approach Him, it is greatly to be feared, in no other. Could a wish remove us bodily to any distant sphere supposed to be divine, the Heavenly Presence would flit away as we arrived; would occupy rather the very earth we had been eager to quit; and would leave us still amid the same material elements, that seem to hide the Infinite Vision from our eyes. Go where we may, we seem mysteriously to carry our own circumference of darkness with us; for who can quit his own center or escape the point of view, or of blindness, which belongs to his own identity? He who is not with God already, can by no path of space find the least approach; in vain would you lend him the wing of angel or the speed of light; in vain plant him here or there, on this side of death or that; he is in the outer darkness still; having that inner blindness which would leave him in pitchy night, though like the angel of the Apocalypse, he were standing in the sun.

But ceasing all vain travels, and remaining with his foot upon this weary earth, let him subside into the depths of his own wonder and love; let the touch of sorrow, or the tears of conscience, or the toils of duty, open the hidden places of his affections,—and the distance, infinite before, wholly disappears; and he finds, like the patriarch, that though the stone is his pillow, and the earth his bed, he is yet in the very house of God, and at the gate of heaven.

Oh! my friends, if there be nothing celestial without us, it is only because all is earthly within; if no divine colors upon our lot, it is because the holy light is faded on the soul; if our Father seems distant, it is because we have taken our portion of goods, and traveled into a far country,

to set up for *ourselves*, that we may foolishly *enjoy*, rather than reverently *serve*. Whenever He is imagined to be remote and almost slumbering, be assured it is human faith that is really heavy and on the verge of sleep; drowsy with too much ease, or tired with too much sense; that it has lapsed from the severe and manly strivings of duty and affec-

tion, and given itself over to indulgence, and become the lazy hireling of prudence. An epicurean world inevitably makes an epicurean God; and when we cease to do any thing from spontaneous loyalty to the great Ruler, we necessarily doubt whether He can have occasion to do any thing for us.
—James Martineau.

LITERATURES OF THE FAR EAST.

BY JUSTIN A. SMITH, D. D.

III

ACCESS TO PREHISTORIC LITERATURES—HOW OBTAINED.

Previous to the opening of the present century, attempts to decipher in any clear and satisfactory way the hieroglyphical writing of the Egyptians, had been almost wholly baffled by difficulties inherent in the very nature of such writing. Clement of Alexandria¹, had, centuries before, furnished in his "Stromata" certain explanations, which, however, proved to be themselves obscure. Allusions were found in other ancient writers, although these were more suited to provoke curiosity than to reveal the mystery; as where Plutarch², in one of his works, paraphrases an inscription upon the gateway of a temple at Sais, the hieroglyphs being a child, an old man, a hawk, a fish, and a hippopotamus. The hawk, he tells us, denotes a god; the fish, hatred; and the hippopotamus, impudence; the child denotes the beginning of life, and the old man its end. The meaning of all, as explained by Plutarch, is: "Ye who are born, and ye who are about to die, the gods hate impudence." Even if this interpretation had been known to be a correct one, it would still remain a question whether all hieroglyphical writing is such a collection of ideographs, or whether some, perhaps the greater part, was "phonetic", representing sounds, and, therefore, to be read as letters.

The whole matter remained in doubt until the finding of what is called the "Rosetta stone," in the year 1799, by some French workmen, belonging to the army of Napoleon I. in his invasion of Egypt. These men, digging for the foundation of a fort near one of the mouths of the Nile, found a block of black basalt covered with inscriptions. Upon examination these inscriptions were seen to be in three different styles of writing, one of which was Greek. From the Greek inscription was it learned that this stone had been placed as a monument of certain acts of Ptolemy Epiphanes³ in the year 196 B. C., in which he had shown some especial favor to the sacerdotal order in Egypt. It had been, therefore, ordered by the priesthood that the stone should be made a memorial of his beneficence, inscribed with a decree making acknowledgment of his acts of favor toward them, and that this decree should be written "in the sacred letters, and letters of the country, and in Greek letters". The "sacred letters" had the regular hieroglyphic form; the "letters of the country" were a kind of running hieroglyphic, resembling the sacred letter as writing in English resembles printing. The inference was a sure one, that these three forms in which the decree had been inscribed must exactly correspond, and that as the Greek could, of course, be read without difficulty, by comparing the other forms with it, a key to their decipherment, and so to the Egyptian hieroglyph in general, might be found.

The result has been all that was expected, but it was long in coming. It was not until 1822 that Champollion⁴, the French Egyptologist, published his "Lettre à M. Dacier", in which he showed that by long continued study in com-

paring these inscriptions, he had discovered a hieroglyphical alphabet of fifteen letters. Other scholars had been working at the same tedious puzzle, among them Akerblad⁵, of Germany, and Dr. Young⁶, of England; but their method was a mistaken one, and their success only partial. To Champollion is given the credit of the real discovery, which, as since perfected by him and by others, has laid open to scholars and explorers in this line of research the whole mystery of the Egyptian hieroglyphic.

The cuneiform character in which such interesting specimens of primitive literature have been preserved, is named, of course, from the wedge-shaped form (*cuneus*, a wedge) of the lines composing it. The writing upon those clay tablets, seals, cylinders, and other inscribed articles found in the ruins of ancient Assyrian and Chaldean cities, as mentioned in a former paper, is in this character. It is the character used, also, in Assyrian, Persian, and other kinds of writing. The oldest literature found in it is, as before explained, termed Accadian, from the name borne by the northern of the two sections into which in the most ancient times the Chaldean country was divided, and whose people, as also already mentioned, appear to have had a somewhat remarkable literary history. The Accadian is the primitive Chaldean language, and Turanian in its main characteristics. According to Sir Henry Rawlinson it has "affinities with the African dialects on the one side, and with the Turanian, or those of high Asia on the other. It stands also in the same relation as the Egyptian to the Semitic languages, belonging as it would seem to the great parent stock from which the trunk-stream of the Semitic tongues also sprung, before there was a ramification of the Semitic dialects, and before Semitism even had become subject to its peculiar organization and development." It, therefore, in all probability, represents more nearly than any other known language the form of human speech out of which so many others have grown.

Writing in the cuneiform character, whether upon the Accadian tablets or inscriptions on the walls of Assyrian cities, remained fully as much an enigma as the Egyptian hieroglyphic, until an important discovery in which Sir Henry Rawlinson bore a chief part. On the western frontier of ancient Media, and upon the road leading from Babylon to the southern Ecbatana, "the great thoroughfare between the eastern and western provinces of ancient Persia", stands the famous rock of Behistun, now named Bagistan. In its highest part it reaches an elevation of seventeen hundred feet. At the height of three hundred feet from the base, a large space upon the face of the rock has been smoothed, with great labor, and covered with inscriptions. From very early times this rock seems to have been held in honor, partly because an object so conspicuous, and partly because the plain near it had been a camping ground for armies of Assyrians, Babylonians, Persians, and even the Greeks under Alexander the Great.

This may explain the act of Darius Hystaspes, King of Medo-Persia, when in B. C. 516-515 he caused an inscription to be there engraved, descriptive of his own ancestry, the extent and greatness of his kingdom, his wars and conquests. This inscription is in the cuneiform character, and in three languages, Persian, Babylonian, and Scythian, or Turanian. "For extent", says Sir Henry Rawlinson, "for beauty of execution, for uniformity and correctness, they (the characters in this inscription) are, perhaps, unequaled in the world. After the engraving of the rock had been accomplished, a coating of silicious varnish had been laid on, to give a clearness of outline to each individual letter, and to protect the surface against the action of the elements. This varnish is of infinitely greater hardness than the limestone rock beneath."

Thus engraved and protected, the boastful record remained during more than twenty centuries, until, in 1837, Colonel Rawlinson, then a young man, but devoted to Oriental study, while with his troop in the vicinity of this rock, climbed it at the risk of his life, and with infinite labor and difficulty succeeded in obtaining a copy of the entire inscription. Efforts to find a clue to the cuneiform syllabary—for the characters represent syllables, rather than letters—had been for some time in progress, especially prosecuted by Grotefend^r, a German scholar. Fragments of inscriptions from the ruins of Persepolis, the ancient Persian capital, had been used for this purpose.

Colonel Rawlinson's achievement in securing the Behistun inscription gave a new impulse to these efforts. First, certain proper names were ascertained; then little by little the meaning of characters, partly with the help of such knowledge as these names yielded. In time the entire inscription was deciphered and translated; this result ensuring not only so much of success in reading a record so notable, but at the same time a clue to cuneiform writing in general. Some were at first skeptical as to the reliableness of either part of this result. As time has gone on, however, and Assyrian scholarship has perfected these beginnings, this skepticism has been overcome, and what is read to us from tablets and inscriptions may now be trusted as entirely as translations from Arabic or from Greek. It is customary to award to Sir Henry Rawlinson a large part of the credit of this achievement.

We turn, now, to another part of the ancient world, and to incidents in modern research of transcendent literary value. It is now not far from one hundred years since the discovery was made of a rich literature in Sanskrit, the ancient language of India. It was in the year 1783 that Sir William Jones^e became one of the judges in the court of judicature in Bengal, landing at Calcutta in September of that year. He had already, although less than forty years of age, become distinguished as an Oriental scholar, and as an author, and a translator. Greatly interested in Oriental research, he founded the Royal Asiatic Society for investigating the history, antiquities, arts, sciences, and literature of Asia. He had ascertained through certain publications of Jesuit missionaries that there existed a literature in Sanskrit, very ancient in date, and of singular value and interest. Prosecuting his inquiries he learned, says Professor Monier Williams^o in his introduction to "Sakountalâ," "with no less delight than surprise," through "a sensible Brahman conversant with European manners, that the English nation had compositions of the same sort, which were publicly represented at Calcutta in the cold season, and bore the name of *plays*." He learned also the name of the most popular of these plays, "Sakountalâ, or the Lost Ring," and gaining pos-

session of this, translated it and published it in English.

The disclosure, in this way, of the existence of a literature in India, older than the Christian era, some of it, yet kept until then almost completely from the knowledge of even Oriental scholars, awakened great interest in England and upon the continent of Europe. The beginning thus made in the exploration of a new field of literary research was followed up with zeal and industry. The discovery, in due time, that the language used in these ancient writings bore evidence of near affinity with nearly all the European tongues, prompted those studies in the relations of language which bore fruit in the science of comparative philology; while access also to still other writings in a more ancient form of Sanskrit, developed the fact that in this we have the mother tongue, not only of the more modern Sanskrit, but of the Greek, the Latin, English, German, indeed all the learned languages of Europe, composing a great family of human speech, to which the name Indo-European was given. The study of that very ancient Sanskrit literature, the Vedas, had also other results. It opened to view a large field of research in the religions of primitive races. Hence came the science of comparative religion, as yet perhaps immature and unreliable in many of its conclusions, yet capable of a large development in the direction of studies related alike to history and to revelation.

Acquaintance with the Chinese language and literature was gained simply through intercourse with the Chinese people themselves. This intercourse, so far as modern times are concerned, may be said to have commenced with the labors of Romanist missionaries, the first of whom, John of Montecorvino,^o reached China in 1292. Since that barrier of exclusiveness which for so many centuries isolated the Chinese among the nations of the world was broken down—an event brought to pass in 1858, through treaties with the United States, England, France, and Russia—not only has commercial and diplomatic intercourse tended to familiarize Western nations with the peculiarities of the Chinese language, but especially the labors of missionaries of various Protestant denominations have made both the language and the literature accessible to such as may desire acquaintance with either. While there is not much in the literature to encourage any one in a laborious mastery of the language with literary motives only, the literature as translated, mostly by those who have spent years in missionary labor within the empire, is found to have a value of its own, especially the writings of Confucius^u and of Mencius^u.

Before closing this paper we may return to one of the prehistoric literatures of which mention has been made, with a view to give some account of the ancient writings contained in it, and more especially the conditions under which they have reached our own times, meaning the Accadian. With a view to this, we may use some part of the brief account of his own work given by Mr. George Smith, of the British Museum, whose death a few years since, almost at the beginning of what promised to be a brilliant career in the line of study and research here noticed, was so deeply lamented. Mr. Smith, while an enthusiast in Oriental exploration, was endowed with that rare faculty of insight and of patience in the kind of labor necessary in such tasks as were undertaken by him, without which, results, such as have been achieved, would be impossible. He had been for many years connected with the British Museum, and had twice visited the valley of the Euphrates for purposes of excavation, on the site of ancient Nineveh, especially. At the Museum one part of his duty was to superintend the department assigned to Assyrian remains—tablets, sculptures, bas-reliefs, etc., brought home by Rawlinson, Loftus,

Layard, and others, including himself. He became an adept in the work of deciphering, and for some of the most important and valuable of the literary remains of Babylonia, we are indebted to him. The reader will be interested in what we here quote from Mr. Smith's "Chaldean Account of Genesis," published a short time before his death. Referring to certain legends on tablets deciphered and read by him, relating to the same matters as the history in Genesis, Mr. Smith says:

"The reason why these legends are in so many fragments, and the different parts so scattered, may be explained from the nature of the material of which the tablets are composed, and the changes undergone by them since they were written. The tablets were composed of fine clay, and were inscribed with cuneiform characters while in a soft state; they were then baked in a furnace until hard, and afterward transferred to the library. These texts appear to have been broken up when Nineveh was destroyed, and many of them were cracked and scorched by the heat at the burning of the palace. Subsequently the ruins were turned over in search of treasure, and the tablets were still further broken; and then, to complete their ruin, the rain, every spring, soaking through the ground, saturates them with water containing chemicals, and these chemicals form crystals in every available crack. The growth of the crystals further splits the tablets, some of them being literally shivered."

He says in another place, that a single tablet will sometimes be found in no less than a hundred fragments. What a labor it must be to collect out of a mass of twenty thousand such pieces, heaped together in utter confusion, those which belong in connection, and then from the broken result read the writing in a language like the ancient Accadian, and in a character which till within scarcely more than half a century was as indecipherable as a child's meaningless scrawl, any one can see. Some men seem endowed with genius and taste for this kind of work, and the infinite patience needed in its prosecution, just in order that they may do what to any other person would be an impossibility, yet the doing of which is to some of the highest purposes of history so indispensable.

We may further explain that the tablets themselves are of all sizes, from one inch long to over a foot square. Each tablet appears to have answered to a page in one of our books. "Stories or subjects," says Mr. George Smith, "were commenced on tablets and continued on other tablets of the same size and form, in some cases the number of tablets in a series and on a single subject amounting to over one hundred." There was a "catch-phrase," as it is called, at the end of each, consisting of the first line of the following one, so that the connection might be preserved. "There were besides," we are told, "catalogues of these documents, written like those on clay tablets, and other small oval tablets with titles upon them, apparently labels for the various series of works. Then, 'there were regular libraries, or chambers, probably on the upper floor of the palaces (at Nineveh), appointed for the store of the tablets, and custodians, or librarians, to take charge of them. It is probable,' Mr. Smith adds, 'that all these regulations were of great antiquity, and were copied like the tablets, from the Babylonians.' It is estimated, from what appears in the discoveries made that 'there were in the Royal Library at Nineveh, over ten thousand inscribed tablets, including almost every subject in ancient literature.' A curious example of the high estimation in which their art of writing and their literature were held by the Accadians is seen in a sentence from a supposed legend of the creation found in the library of Cuthah,¹² and which is interpreted as describing the chaos which preceded the present ordered condition of the world. 'On a memorial tablet none wrote, none explained, for bodies and produce were not brought forth in the earth.'

The account we give in this paper of the access obtained, through acquaintance with the Egyptian hieroglyph, the cuneiform writing, the primitive Aryan literature, and the language and literature of the Chinese, to aspects of the life of prehistoric man, which came upon the world with something of the surprise of a revelation, may prepare the reader for such closer study of these ancient literatures as is proposed in subsequent papers.

THE MIDDLE AGES.

BY PROFESSOR GEORGE P. FISHER, D.D., LL.D.

III.

THE PAPACY: INNOCENT III.

A great institution can often be best understood by a survey of some one of its great representatives in whom its character and spirit were illustrated.

During the pontificate of Innocent III., which extended from the eighth of January 1198 to the sixteenth of July 1216, the papacy reached the height of its power as an ecclesiastical institution and as a political force. Not that Innocent was an abler statesman than Gregory VII., who preceded him by more than one hundred years, nor that he was governed in his administration of the church and in his action toward the states of Europe by a more lofty ideal of papal authority than was his great predecessor. We may truly say that it was Gregory VII. who made Innocent III. possible. And yet the idea of a theocracy upon earth, with the pope as God's vicar, received its fullest exemplification in this period which covered the closing years of the twelfth and the opening of the thirteenth century. Hardly a generation passed before the papacy sank into a hateful tyranny,

never fully to rise again until purified in the fires of the Reformation. If, therefore, we desire to behold the mediæval papacy in its most representative era, we must select the reign of Innocent III. as the object of our study. Let us examine it then, first on its ecclesiastical side, and secondly in its political relations.

Upon the death of the aged pope Celestine III., the College of Cardinals assembled to choose his successor. This body of ecclesiastics, constituted in the year 1059 in order to render the papal elections more independent of the will of the Roman populace as well as of the emperor, was composed in the twelfth century of the incumbents of the seven neighboring (called suburbicarian) sees, together with the priests and deacons of the Roman church. On this occasion, so critical in the history of the papacy, they united harmoniously in the choice of Lothair, a cardinal-deacon, who was in the vigor of manhood, being but thirty-seven years of age. Lothair was learned in theology and in law, having studied the one at the rising University of Paris, the other at the not less renowned University of Bologna. Being merely a car-

dinal-deacon, he accumulated the orders of priest and bishop and then was consecrated pope under the name of Innocent III. Lothair thus became the head of the church and thus, in his own estimation and in that of most of the orthodox, as orthodox was understood in the Middle Ages, the one in whom were included the unity of the whole episcopate, the source of all episcopal authority, and the channel by which the Holy Spirit was conveyed to both clergy and laity. Previous popes had been content to call themselves vicars of Peter, but Innocent and those who followed him, assumed the title of vicar of God or Christ. In his own words, "For although we are the successors of the chief of the apostles, nevertheless we are not the vicars of any apostle or man, but of Jesus Christ himself."

It is only by going to the Old Testament and studying the theocracy there described, as having been founded during the wanderings of the Hebrews in the wilderness, that we can begin to comprehend the significance of the language which we hear on the lips of all the pontiffs, the weakest as well as the most powerful. A new sacredness began to attach to the person of the pope, and new privileges began to be accorded to him, which tended to raise him far above the rest of mankind in a position where he stood, as Innocent said in his inaugural sermon, "below God, above man; less than God, more than man." As such he claimed almost absolute power in the management of the affairs of the church. He alone could transfer a bishop from one see to another, or, in extreme cases, depose him. Furthermore, he declared that although to the bishops he had shared out the pastoral office committed to his charge, he had by no means diminished the plenitude of pontifical authority, and could examine and, if need be, judge of even the smallest affairs in each diocese. The right of hearing appeals and that of granting absolution to any person high or low, whatever may have been the degree of his crime, rights which tended to destroy all episcopal authority, were pushed to greater and greater lengths. Their abuse was, moreover, encouraged by weak prelates who preferred to turn over to the pope the adjudication of cases upon which it might be difficult and even dangerous for them to decide. It is easy to see what harm might come to good discipline and good morals in the church if the judge was removed to a great distance, and surrounded, as was often the case, with a venal court. From the time of Gregory VII. the practice grew up of demanding an oath of vassalage from all archbishops. In fact, as the eminent church historian Gieseler¹ remarks, the idea was continually being emphasized that the pope was an "*episcopus universalis* (universal bishop), whose vicars were the bishops".

In matters of legislation, also, the pope was fast becoming supreme. He alone could summon a general council and by his authority its acts became valid. As the source of law, he was himself above it to such an extent that he could grant dispensations to disobey laws, that is, laws of the church, not the principles of morality and of the Catholic faith. From oaths and vows even where there was no doubt as to the justness of that which had been resolved upon, he could release the one who was bound by them. To him also, a little earlier than this, the right of canonization had become exclusively appropriated. With the Crusades had grown up the custom of granting plenary indulgences, the sole prerogative of the pope, which after Thomas Aquinas² and Alexander of Hales³ had expounded the doctrine of the treasury of merit, was in danger of degenerating into something hardly better than a machine for filling the coffers of the Roman see. Innocent stood at the head of such a great ecclesiastical institution as this, and yet found time to preach

sermons remarkable both for their vigor of thought and expression. His decisions on points of canon law, were on account of their clearness and learning well worth the examination of the ablest expounders of that mediæval science. But however worthy of study Innocent's career as head of the church was, his relations with the politics of his time bear far more clearly the impress of his genius.

In judging him here we should be careful not to adopt the standards furnished by modern ideas but those which were in vogue in his own day, remembering that as the best of the Roman emperors were often the worst persecutors, so the most respectable of the popes often did the greatest wrongs to what we regard as justice and liberty. We must again resort to the Hebrew theocracy for our analogies. The princes and nobles who rose up against the papal authority seemed to many of the best men of the twelfth century even as Korah and Dathan and Abiram, those rebels against the rule of Moses, and heretics were scarcely less abhorrent to them than were the prophets of Baal to Elijah. Innocent confidently asserted that the Lord had committed to Peter and to his successors not only the government of the church but that of the world also. They were to root up and destroy, to build and to plant. In order that they might carry out their divine commission they had received the two swords—the spiritual and the temporal—and the keys of the kingdom of heaven that whatsoever they should bind on earth should be bound in heaven and whatsoever they should loose on earth should be loosed in heaven. Think what tremendous power this control, real as it appeared to multitudes in those days, of the eternal destinies of men gave to them. From it they forged those terrible ecclesiastical weapons which as yet were by no means blunted—the excommunication; the anathema, or greater excommunication, which made the one upon whom it fell an outlaw; the interdict which smote whole kingdoms, depriving them of all the services of religion except baptism and extreme unction; and, for kings, deposition and the absolution of their subjects from the oath of allegiance.

It was not merely his claim of overlordship which brought Innocent into political relations with the different states of Europe, but quite as much, the attempt of the papacy to build up for itself in Italy, and if possible elsewhere, a state over which it should reign in independent sovereignty. From the earliest times the Roman church possessed large landed estates in Italy, Gaul, and Sicily. But it was the ruin of the West Roman Empire and the subsequent overthrow of the power which Justinian,⁴ the Eastern emperor, had built up in Italy, that opened the way for the rise of the States of the Church. The lands which the Lombards had wrested from the successors of Justinian were at the call of St. Peter taken from them in turn by the Franks and presented to the Roman see. This territory, called the Exarchate and Pentapolis, comprised what is now the eastern part of Emilia and the northern part of the Marches.⁵

Thenceforward the popes sought to control the turbulent elements in their newly acquired domains, as well as to acquire supremacy in the Duchy of Rome itself. In one way or another, and especially by vindicating their claim to a part at least of the magnificent inheritance which had been bestowed upon them by the friend of Gregory VII., Matilda, Countess of Tuscany, they were able to increase materially the extent of their territories. Thus Innocent III. could assert his supremacy not only over eastern Emilia but over the southern as well as the northern part of the Marches, together with Umbria and the larger part of Latium. It was the aim of the popes to rule this territory as independent sovereigns, and, therefore, they watched with jealousy

the attempts of the German-Roman emperors to establish the imperial authority in Italy. They were moreover especially anxious to prevent the kingdom which the Normans had built up in southern Italy and Sicily from becoming united to the empire, for in that case the territories of the church would be surrounded on every hand by the imperial domains, and all hope of independent sovereignty would inevitably be lost. What they had long endeavored to prevent, actually came to pass when Henry VI, the son of the Emperor Frederick Barbarossa and the husband of Constantia, heiress of the southern kingdom, mounted the imperial throne. The dreaded union was brought to pass and in spite of papal thunders, Henry's vassals obtained the fairest lands of the church. But death broke off the victorious career of this adversary of ecclesiastical supremacy. Henry left an infant son, afterward Frederick II., the heir of his wide dominions. Soon, however, the empire seemed to be dissolving in anarchy. Rival claimants struggled for the imperial crown. In the chair of St. Peter sat a pope who well knew how to profit by the sudden weakness which had fallen upon princely authority. He drove the followers of Henry from the ecclesiastical domains and thus deserves to be called the second founder of the States of the Church. He then as the suzerain of the Sicilian kingdom granted it in fee to Henry's son and set aside Frederick's claim to the imperial crown, thus separating again the two realms. In both these cases the pope based his action upon pretensions which Frederick would have denied had he been old enough to have comprehended such matters.

The princes of the empire ignoring the claims of the infant king of Sicily⁶ whom they had sworn to choose as Henry's successor, divided their allegiance between Philip, Duke of Swabia, and brother of Henry VI., and Otto, Duke of Saxony, a Guelph and the hereditary enemy of the Hohenstaufens⁷. Innocent claimed to be rightful judge in this dispute in the first instance, because it was by papal authority that the empire had been transferred from the East to the West (a curious interpretation of the restoration of the Western Empire under Charlemagne), and in the last instance because the pope who bestows the imperial crown must decide on the fitness of the one who is to receive it. The German princes were generally eager to spurn these high pretensions except when they found some advantage in a tacit acknowledgement of them. It was not long before Innocent threw the whole weight of pontifical authority upon the side of the Saxon duke, who being a Guelph could not but be a better protector of the Roman see and, therefore, a worthier emperor than a Hohenstaufen, a noble of impious race. But the tide of victory set in favor of Philip. He seemed about to triumph, when he was murdered (1208) by Otto of Wittelsbach in revenge for private wrongs.

Innocent gained nothing by the success of the Saxon duke. No sooner had Otto received the crown when he began to reassert unabated the authority of the empire in Italy. He even advanced to the conquest of the Sicilian kingdom. Innocent now took a step which proved hardly more fatal to the cause of Otto than to the interests of the papacy. He called Frederick from Sicily and advanced his claims upon the imperial crown. Otto after his disastrous defeat at the battle of Bouvines (1214) retired to his ancestral estates and left Frederick in undisputed possession of the empire. Innocent had thus aided in reuniting the empire and the Sicilian kingdom. It was in vain that he exacted a promise of Frederick to leave the latter to his son Henry. He died before he could enforce its fulfillment.

These events were but a few among the many in which Innocent bore an active part. In the first years of his reign

he took up the cause of Ingeburga from whom the subservient clergy of France had on slight grounds granted the king, Philip Augustus, a divorce. The pope commanded him to put away the beautiful Agnes of Meran to whom Philip had been subsequently married—the concubine was the opprobrious term Innocent applied to her—and to receive again his lawful wife. In vain Philip defied the papal commands. The interdict fell upon his kingdom. All the offices of religion except baptism and extreme unction ceased. No bells were rung, no prayers were said, many of the dead were left unburied. For nine long months the king remained stubborn. At the end of that time he yielded, for his subjects were on the verge of rebellion. In this matter the pope appeared in the guise of a champion of righteousness. But other motives may have prompted him to such unusual severity. Philip was an ally of the Duke of Swabia.

In a case where the grounds of the separation were still more unjust, that of John of England, Innocent confirmed the divorce with scarcely a word of rebuke to the evil-hearted monarch, who, it is pertinent to remark, was the ally of the Duke of Saxony. And yet when the English king resisted the papal decision in regard to the disputed election to the see of Canterbury, the pope did not hesitate to threaten him with all the terrors of the church. The kingdom lay under interdict nearly six years. Finally Innocent passed the sentence of deposition. Philip Augustus gathered an army to enforce the papal decree and to obtain the kingdom for himself. John became alarmed. To ward off what threatened to involve him in ruin, he surrendered his realm to the pope and received it back as a fief of the Roman see. This seemed a great triumph for the papacy, but it only sowed seeds of hatred in the hearts of the English people. How bravely they could resist papal tyranny was shown when Innocent attempted to force the barons to give up the Great Charter which they had wrested from John at Runnymede in 1215.

Here the spirit of liberty conquered respect for the authority of the church. In Venice the desire for commercial gain led the crafty traders of that city to divert to the conquest of Zara and of Constantinople the army of crusaders which it had been one of the pope's most ardent wishes to send to the rescue of the Holy Land. As a crusade, this had been an utter failure although Innocent reaped temporary advantages for the Roman see after the setting up of a Latin kingdom at Constantinople. A few years later he caused another crusade to be preached, one whose very success left an indelible stain upon his administration.

In southern France, and especially in Languedoc, there had arisen various sectaries who denounced the clergy for their high pretensions, for their pride, their ignorance, and their immorality. Wide differences of belief divided these reformers among themselves. Some held dualistic notions akin to the ancient Manichaeism⁸. These were called Catharists. Others were followers of Peter Waldo,⁹ who denied that preaching was the exclusive prerogative of the clerical order and urged the people everywhere to read the Scriptures. They were called either the Poor Men of Lyons or the Waldenses. Through the influence of both these classes of teachers, all southern France was in danger of falling away from its allegiance to the church. Innocent resolved upon active measures for the suppression of heresy. When the mission of his legates failed, and one of them, Peter of Castelnau was murdered by a courtier of Count Raymond of Toulouse, the pope ordered Arnold, Abbot of Cîteaux, to preach a crusade offering remission of sins and the fertile lands of the south to whomsoever would engage in the holy war. A host of greedy nobles, prelates, and adventurers

swarmed about the prey. One town after another fell and was pillaged by the ruthless invaders. At the sack of Beziere, a crusader, says a mediaeval chronicler, asked the Abbot Arnold how they were to distinguish good Catholics from heretics. "Slay them;" he replied, "for God knows who are His." When peace at last settled over that harried land, the terrible engine of the Inquisition was given the task of up-rooting the remains of heresy that had escaped the edge of the sword. This institution was not yet separated from the episcopal courts, and although it received its more permanent form from Gregory IX. (1227-1241), it owed much of its effectiveness to Innocent and the Fourth Lateran Council. From him also the founders of the great mendi-

(To be concluded.)

cant orders, which in the years to come were to be such sturdy defenders of papal prerogatives, gained a reluctant sanction to their schemes.

What we may rightly call the closing scene of Innocent's eventful reign was by no means least to be remembered, on account of its imposing pageantry. In the year 1215 the Fourth Lateran Council assembled. It was the most brilliant general council which had thus far ever gathered to discuss the affairs of the church and of the Catholic faith. There were present seventy-one primates and archbishops, four hundred twelve bishops, eight hundred priors and abbots, besides a multitude of lesser ecclesiastics. Another year passed away and Innocent was dead.

CURRENT ENGLISH LITERATURE—A CRITICISM.

BY EUGENE LAWRENCE.

Poetry relies for its success upon the subtle ear for melody of the singer. The true poet wanders through the language seeking new combinations of harmony, and melting words in the most delicate alchemy of thought. So we remember Keats laboring for fresh sweetness of expression and Milton lost in his sublimer harmonies. It is the want of the ear for melody—this refined sense of the grace of language—that marks the difference between the poetry of Southey and of Coleridge, of Dryden and Swift, and that places Dryden far below Chaucer. And, hence, when we review the modern poets of England and America we first ask, "Have they the true singer's song—the rhythmic art that is born not made—that came to Cædmon among his swine, or Burns at his plough, and that made Shakspeare chant "his wood-notes wild," and Chaucer sing sweet lines that are immortal?"

We may pass over Tennyson and Browning who belong to an earlier generation and seek for an answer in the English poetry of the present, and it is safe to say that its chief trait is its melody. The clash and clangor of Swinburne's lyrics, trochaic and dactylic, the ceaseless sweetness of William Morris' rhymed iambics in the "Earthly Paradise" and "Jason," the varied verse of Matthew Arnold, the translations of his namesake Edwin Arnold, and the endless melodies of Lewis Morris, George Meredith, and the host of singers of whom R. L. Stevenson is the latest and one of the most musical, prove that the land of Chaucer and Spenser has not lost its poetical ear. Never were there so many real poets gathered together. But it is still a democracy in which no regal ruler has appeared—no Shakspeare and no Milton.

The tendency of the recent English poets is toward revival rather than new creation. We may almost complain in the midst of the pleasures they yield us, of this modern fashion. Soft, musical, refined as are William Morris' verses, they are employed in recounting Greek legends that have interest chiefly to the scholar and can be scarcely told in all their barbaric simplicity or repulsiveness. To make them tolerable to the modern taste they must be subjected to many an elision. Lewis Morris, too, wanders far away for his themes to the folk-lore of Greece and reproduces it in charming verse that almost gives it new life. His "Epic of Hades" is a fine work of art that shows his capacity rather than his real strength. Matthew Arnold with his classic tendencies, has led the way in his "Empedocles". Next to the Greek we have the renewal of the northern legends. The barbarous coarseness of "Gudrun" is little

suited to an "Earthly Paradise", and the story of "Balder" told by three modern poets with almost equal skill has yet little attraction. The youth of the world was savage in its simplicity.

For the poets of England one would suppose that more inviting themes would never be wanting. Every stream and glen, every hill-side and every plain of their native land, seem filled with poetic memories. There are green meadows and misty landscapes, long wastes of sea and shore, mountain peaks and rocky islets, fairer than the sides of Ætna or the fancied vales of Hellas, and there are graceful or stately or virtuous shades moving over them, down the long procession of years, heroes, patriots, kings, noble men, and gracious or hapless women who would easily fill another "Epic of Hades". Why linger over the Gudruns or Helens of the past when nobler and purer themes may be found among the mothers and daughters of to day?

Very beautiful and touching are the sighs, the hopes, the aspirations of the English poets over the fate of their race. Lewis Morris, in his "Evensong" sings:

"Oh Faith! thou art higher than all,
Then I turned from the glories above,
And from every casement new lit,
There shone a soft radiance of love—
Young mothers were teaching their children
To fold little hands in prayer."

So, too, sings Matthew Arnold in lines on "Heine's Grave" celebrating intellectual love:

"Love, without which the tongue
Even of angels sounds amiss."

Mr. Edwin Arnold would draw the same lesson from his "Gita Govinda," the Hindu "song of songs." The poet Jayadeva tells

"How that Love, the mighty Master,
Lord of all the stars that cluster,
Manifests himself to mortals,"

and labors to paint the spiritual in symbols that are scarcely suited to European readers. But it shows a happy tendency toward humanity, and tenderness for all, that poetry teaches such lessons. It is well that our highest thinkers are not without hope, and so Lewis Morris sings:

"O glorious end! oh, blessed consummation!
O precious day! for which we wait and yearn,
Thou shall come and knit men, nation with nation,
But not for us, who wait to-day and burn."

It would be well if poetry could lead on to this happy consummation and this, no doubt, is its highest aim. To

bring peace and rest to mankind is the burden of all the English singers. Arnold and the Morris, Meredith, Symonds, and Swinburne, all unite in teaching the social reform of men. We have no more war songs, no pictures of deadly battles and boundless carnage; no frightful scenes of human barbarity and rage; no "Hohenlindens" nor "Battles of the Nile," but instead, Symonds sings of the mind—

"Herself must be her savior,"

"She—

Hath power to choose and what she wills to be."

In his "Intellectual Isolation" he discovers that he is alone in consciousness, separate from all his fellows. But in the "Valley of Vain Desire" he finds at last

"Concord above the discord of our dreams."

The modern English historians have been more patriotic than the poets. The great names of Froude, Guest, Freeman, Stubbs, are chiefly known for their immense labors among the early annals and records of England. Froude is a strong, clear writer, always interesting and almost always new. He does not profess impartiality, or does not see it apart from what he would, no doubt, call justice. In his famous biography of Carlyle, he shows all his own defects as well as those of his friend, and all their common virtues, and has produced a harsher portrait than was necessary, of one whom he labored only to praise, and this trait runs through all his work. His biographical sketch of Julius Caesar is the best since Plutarch⁴ if it were only less unfair to Caesar's enemies—to Cicero or Brutus, and more candid in denouncing Caesar's crimes. Caesar was one of the gifted monsters of antiquity who as Cato⁵ said of kings, "fed on human flesh." His cruelty shocked even the lingering humanity of the Roman senate, but never Mr. Froude. He softens or condones it. He has no pity for Caesar's victims, nor sometimes for those of modern Caesars.

His defense of Henry VIII. and his fearful picture of the death of Mary Stuart are well-known. Yet his "History" is one of the finest works of the age. It treats in twelve volumes of only a brief period of the English annals and closes with the defeat of the Armada. The first volume appeared in 1856, the last, in 1870. Immense labor and careful study of new materials are found everywhere in these extensive records, and everywhere the author's animated prejudices and peculiar theory of Carlylean force. He has his hero, all of whose opponents deserve only utter annihilation. His style is clear and strong, but often careless. He has forgotten sometimes in the swift flow of thought, the laborious precision of Tacitus⁶, the stately melody of Gibbon, and the artistic simplicity of Hume. Yet his great work is conscientious, careful, laborious, brilliant, one of the most splendid of intellectual fabrics.

A chief characteristic of the new school of historians is its neglect of style and form. It seeks chiefly to instruct and gives credit to readers for a sincere love for knowledge, that, unhappily, is not yet universal.

The "Constitutional History of England" by Bishop Stubbs is one of the most valuable and the least attractive of books. *The Edinburgh Review*, the author himself has told us, notices "the excessive dryness of his style". In the preface to his Oxford lectures he complains that they were often delivered before only two or three listless hearers—so indifferent were the Oxford students to their national history. Yet the intelligent public has awarded to Mr. Stubbs a high place among living historians. "The two men who stand at the head of living students of English history," said Freeman in 1867, in the preface to his "History of the Norman Conquest," "are Dr. Guest and

Professor Stubbs." Dr. Freeman himself opens his fine history with dull disquisitions that frighten the reader. It is only when he gets into the full stream of his narrative that he awakens a real interest.

Two of the finest historical works of the time have suffered from this neglect of form and manner. One, the "History of the Crimean War," is by Kinglake, the author of "Eothen". Short, brilliant, condensed, "Eothen" has long been known as the most striking and powerful of all travels in the East. Its language is as concise and vigorous as its thought. In his history Mr. Kinglake has preserved much of the real strength of "Eothen," his language is still accurate, his descriptions unrivaled whether of battles or of councils; his scenes from nature painted with the rarest truthfulness and skill. But the long succession of volumes on a single war, a brief contest on the distant shores of the Euxine, can not retain their interest forever. The story is too extended for the theme. We think of Xenophon and Thucydides⁷. Yet each volume as it comes from the press is so carefully wrought and molded by the rarest literary skill, that its interest would seem almost imperishable. The sad terrors of war were never more distinctly painted; it is their accumulation that wearies at last.

Of J. A. Symonds' "History of the Italian Renaissance," we can only speak with sincere respect. He, too, like Kinglake, Froude, Freeman, Stubbs, and many others of little less renown, belongs to the modern school of English historians. His varied genius has enabled him to excel in the other walks of literature; he is a poet of rare excellence. But in history he shows the novel learning and unwearied research that mark his fellows. He has given to Italian annals the intense labor that Stubbs and Freeman gave to the English. He has drawn from new sources and renewed the old. No one has given so distinct a picture of that memorable period, the birth of the modern intellect, or brought into such clear light its barbarism and its greatness. The whole frightful era stands before us, with its princes and its republics, its poets and its warriors, its thinkers and its oppressors, its hideous vice and its dawning promise. The author stands apart and seems to share in none of the opinions or the impulses of his characters and his themes. He merely translates them. He repeats their ribaldry and impiety, their noble aspirations and humane thoughts, the savage cruelty of the soldier, the crimes of republicans and kings.

Much of the poet appears in this way of treating history. Some may complain of the diffuseness with which the author expands and extends his theme. But no one I think would be willing to spare one of Symonds' volumes, any more than one of Kinglake's, each is a possession of posterity. But of the style and manner there is often cause for complaint. In his verses Mr. Symonds is careful and tasteful, in his prose he seems at times to write without regard for the common usage of words. He creates and decomposes them. In this he goes beyond even the most venturesome of his school, and often offends. But the blemish is forgotten in the learned flow of his narrative. His account of the lives and fate of Bruno and Sarpi⁸ in his recent volumes is an example of his rare powers, his careless language, and the great value of his learned research.

We can scarcely excuse the historians for this neglect of style and melody when the poets have set them so eminent an example in both. But two errors prevail in the modern school of writing that tend to inculcate harshness and limit the expression of thought. One is that the English language is altogether Teutonic, and sprang from the barbar-

tribes of the German forests and that every word is to be discarded that comes from a foreign source. Modern English writers have their "forewords" and their "bourgeois", and poets their "rede" or their "y-dred". But no theory can be less satisfactory. Nearly all the higher thoughts of education and science can be expressed only in words that are not Germanic. In metaphysics we have ideas, sense, matter, mental science, impression, cognition, and memory; or in botany, chemistry, and geology we speak nearly pure Latin, Arabic, or Greek. In politics the least instructed candidate can only talk of legislatures, congress, senators, representatives, states, nations, cities, villages, popular rights, and municipal privileges almost in the language of Cicero.⁹ All the higher thoughts of honor, virtue, piety, pity, valor, esteem, and love are in Latin, and the English is a language made up of many elements and was never that of the savage Saxons alone. A refined taste in writing selects its words from the whole series of English writers.

Still more unfounded is the Teutonic theory of the origin of English laws and manners. The modern school of historians will admit of no other. The barbarous English they assert, came from their caves and forests into England, expelled or destroyed the Roman civilization and planted in its place a new one. But the theory is utterly incredible. A savage race can only adopt the education and the institutions of the more cultivated; the Saxon culture, dress, manners, and religion were all plainly borrowed from the Latins. The Roman remains that cover England show the wide extent of the Roman colonization; and the laws, manners, constitution, arts, manufactures, dress of the early English, could only have come from Rome. The strange theory is insisted upon by all the later historians; and it has led them to much weary research into the fathomless obscurity of the early German annals. The brief notices of Tacitus and Cæsar are expanded in many doubtful chapters.

Yet the historians have produced pictures more splendid and of a higher interest than any thing the modern English poets have imagined. In Froude's long and careful account of the Spanish Armada, every line is steeped in deep feeling; every slight trait lends animation to his pen. We follow the immense fleet—enormous for those early days of navigation—through long pages of narrative that never weary until its fatal end. Each brave commander, each great galleon and galley pass before us, and we learn to know them as familiar things. All through the vast fleet a Puritanic strictness prevailed; all levity and vice were banished. Hume has painted its slow progress up the British Channel with philosophic grace, Motley with distinctness, and Froude with minute ardor. The modern writer was supplied with new material. But at length the dread catastrophe came. The Spanish fleet broken and wasted, fled starving and without water along the shores of Ireland and the Orkneys. Here the terrible interest deepens. We are told the fate of each of the great galleons, with whose name we have been made familiar. How some were dashed to pieces on the stormy coast; how others were sacked and plundered by the natives; how countless Spaniards perished—priests, nobles, brave commanders—and how all England rejoiced that it was safe.

A companion piece to this tale of terror is Kinglake's description of the battle of Inkerman. We share the horrors of that dreadful morning when the English soldiers saw the gray Russian leap out of the darkness after them and when on the chill heights the decisive struggle of the war went on. Thin lines of English, we are told, repelled great hosts of the sluggish foe, and two cannon, left almost by chance, fixed the destiny of Russia. It is these lesser inci-

dent that give life to the scene; and Mr. Kinglake, an accomplished rhetorician, has left out none of them. Like Froude's, his long-drawn narrative never fails in animation. But to the scholar and the student, Symonds' sketch of the life of Tasso¹⁰ and of the mental activity and zeal of Sarpi, will have a more lasting interest than the fearful scenes of warfare. The barbaric passion for tales of bloodshed and terror seems passing away from the higher literature. Of battles, even when necessary, we desire to know only the happy results.

Everywhere we trace in the later English literature the influence of American progress and thought. Emerson and Longfellow, Irving and Prescott have helped to mold anew the European mind. Froude has accepted, perhaps unconsciously, the method of Bancroft and Motley; in his narrative, he intermingles liberal extracts from his authorities. Professor Seeley in his "Expansion of England" describes the American Revolution as an event of unequalled importance in history; he thinks the United States the happiest of nations. Symonds places it with France, at the head of modern progress, and Gladstone, in his latest letters and speeches, celebrates the American Constitution in wise words. In the last century in the midst of the prevailing despotism, the authors of the age fancied or created a republic of letters, in which all who possessed genius were equal, and all were ready to help each other. The despotisms have nearly passed away; the republic of letters lives forever, and the authors of England and America seem leading their race onward to unity and concord. The historians join with the poets in demanding the union of nations, the victories of the people and of peace.

From history and science springs divine philosophy. It is natural that the mind when set loose from the bonds of ignorance, should strive to penetrate the secrets of the universe and seek for its source amidst the boundless limits of creation. This is what Mr. Herbert Spencer has done, but with little success. No one but respects the elevation of his character and the honesty of his aim. He is a philosopher of rare learning and singular devotion to his peculiar study; his various works have been produced amidst extreme self-denial and self-sacrifice. Probably he is too wise to desire to be called great; he is a worthy follower of Plato and Epictetus,¹¹ one of the ruling intellects of his time. Many of his works are full of instruction and we follow his varied disquisitions with respect and confidence. Here, we confess, is an honest intellect seeking earnestly for truth. It is only with some of his conclusions that we find fault. His "First Principles" has reached a fourth edition and may well be taken as the final result of his philosophy, and here we can only express our disappointment. His language is confused and unnatural; he has lost the simplicity of his earlier style and forgotten the clearness of Locke, Berkeley, and Hume. For example, "Evolution," we are told, "is an integration of matter, with concomitant dissipation of motion, during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity." Nothing can be less philosophical than such obscurity.

But Mr. Spencer sets out in search of a theory of the universe and loses himself in the realm of boundless space. After all, he finds the parent of evolution and of gravity in what he calls "Persistent Force"; this is the "Great First Cause" the daughter, perhaps, of Erebus and Night, the child of Chaos. It is this according to Mr. Spencer that has molded stars and worlds into the present form and that will finally end in universal happiness and order. But most of us can see only in his laborious conclusion, a new

version of the atoms of Lucretius" or the elementary powers of the earlier philosophers.

With the sweet melodies of the English poets ringing in our ears and the vast labors of the historians and philosophers rising grandly at their side, we must close our brief criticism. We have ventured to touch delicately some rifts in these splendid fabrics of the mind. But it is with real

remorse that we have essayed to point out defects in works that have delighted and instructed mankind. For ourselves we have never found Bishop Stubbs dry, so full is he of information, nor turned again to notice the careless splendor of the "Italian Renaissance". We only are grateful to those who give us good books,—and enjoy them.

ELECTRIC LIGHTING.

BY GEORGE B. PRESCOTT, JR.

It is often said, in popular metaphor, that some people go through the world with their eyes shut. Although it is true, no doubt, that there are many who are more or less blind in their observing faculties, it is hardly possible that any one who has journeyed about the United States during the past year, has failed to notice the brilliant and penetrating rays of the electric lamps on the principal thoroughfares of all the larger and most of the smaller cities. The observing traveler, moreover, who has been led by his interest or inclination to enter the more enterprising manufacturing and trading establishments in these cities, has been delighted in many instances by the bright and steady electric glow lamps, now lighting up the hives of industry as no other artificial illuminant has ever done before; while in public inns and even at his friend's fireside the rambling guest may have often read his paper by the soft incandescence of a carbon thread.

That the electric light is rapidly supplanting gas as a general illuminant must be obvious to all who are accustomed to observing and reasoning from facts. The brilliancy and penetrating power of the arc lamp, render it serviceable chiefly for the lighting of streets and other large areas, and, under favorable conditions, it can furnish a given amount of light, at a smaller cost than the same amount of light can be supplied by gas. The incandescent lamp, on the other hand, is excellently adapted to interior illumination, and is admired primarily for its soft and steady light. Not depending upon combustion for its energy, as do all other artificial methods of lighting, it does not vitiate the atmosphere by giving off noxious fumes; while by its use the danger from fire is reduced to a minimum, for it burns in a hermetically sealed bulb of glass, the breaking of which instantly extinguishes the light. Incidentally the fire risk is still further reduced by the fact that no matches are needed where the incandescent light is employed. Besides the advantages already enumerated, which have secured for this system of lighting its great popularity, the flexibility of the incandescent system, still further enhances its value. The lamps may be fixed in any position and located in any place, even under water. The keys for lighting and extinguishing the lamps may be situated at any distance from them, and in practice they are very often located by a bedside, from which point, if desired, every light in the house may be instantly turned on.

Although commercial electric lighting may be said to have obtained its first foot-hold not more than eight years ago, there are already in this country upward of thirty parent manufacturing electric light companies.* The systems which they represent depend upon the same general principles for their operation, but they bear the names of dif-

ferent men, and are somewhat dissimilar in more or less essential details. While some of the companies confine themselves to the manufacture of arc lighting systems, and others wholly to incandescent work, there are some who manufacture both systems. There are, besides, a few concerns that make only incandescent lamps and their fittings.

These thirty parent companies are located throughout the country, from Massachusetts to Missouri, and represent an actual investment of more than \$25,000,000. The bulk of their business is done, however, by some half dozen companies located in New York, Pittsburgh, Cleveland, and Boston. There are in use already, upward of 150,000 arc lamps, and the number of incandescent lamps now in service can not be less than 1,000,000. These lamps are maintained and operated by no fewer than 1,200 local lighting companies, who have expended in the equipment of their plants above \$24,000,000. These local companies may be found in every state in the Union, and although at present they are mostly located in the more populous cities, the day is not far distant when every town in the United States with 4,000 or more inhabitants, may boast of its electric light station.

In the manufacture of the electrical apparatus used in the lighting industry, some 7,000 men and women are engaged, while another army of 6,000 men operate the local plants. To compute the amount of capital invested and number of men employed in other industries which contribute largely to the equipment of electric-lighting stations, would be an endless task. Boilers, engines, shafting, poles, wires of all kinds, electroliers, fittings, and a thousand and one other items are furnished by enterprises not directly in the electrical field.

The common source of electric energy for both the arc and incandescent lamp, is the dynamo-electric machine. Its action is based upon the principle that a current of electricity is induced in a wire which is moved in proximity to a magnet, and a dynamo is simply a machine for continuously revolving wires between the poles of a horse-shoe magnet, or its equivalent.

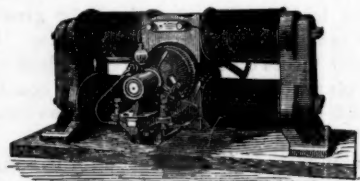


FIGURE 1.

In figure 1 is shown the dynamo used by the United States Electric Lighting Company of New York, and designed by Edward Weston. It consists essentially of two large horse-shoe electro-magnets with similar poles placed end to end, and of an iron cylinder covered with wire situated between

*I am indebted to Mr. I. C. Martin, editor of *The Electrical World*, who has taken advantage of exceptional facilities for obtaining such data, for much of this statistical information. G. B. P., Jr.

those poles. This cylinder which is mounted on a shaft, is driven by a pulley, which may be seen between the magnets, and which is belted to any convenient source of power. The electric current developed in the wires on the armature, as the revolving cylinder is called, is collected by copper brushes resting against the ends of the wires as seen in the contracted portion of the cylinder.

The arc lamp manufactured by the Western Electric Company of Chicago is illustrated in figure 2. Its action depends upon the fact that when a strong electric current experiences resistance as it does in very bad or very small conductors, great heat is developed. In the cut, two pencils of carbon mounted in the same vertical plane meet point to point in the center of the glass shade. The lower pencil is rigidly fixed to the frame of the lamp, while the upper one is attached to a brass rod which is free to move up and down between guides. Inside of the cylinder seen at the top of the lamp is an electro-magnet, which, when a current passes through it, attracts a block of iron—also called an armature—attached to a clutching device which surrounds the brass rod. Normally, gravity keeps the points of the carbon pencils in contact, but when a current is sent through the lamp the electro-magnet attracts the iron armature which, in turn, acting on the clutch, slightly separates the carbon pencils. This separation increases the electrical resistance at the points to such an extent that great heat is developed which volatilizes the points of the carbons and causes a shower of incandescent particles to fly across the space between the points. These incandescent particles of carbon do not travel in a straight line between the points, but describe an arc, and it is from this characteristic phenomenon that the arc lamp derives its name. As the points burn away, the current grows weaker and the electro magnet allows the upper pencil to drop into contact with the lower one again, when the first operation is repeated. When the carbon pencils are consumed, which happens in about seven hours, it is necessary to renew them. Some lamps are made with two sets of carbons, of which one set is automatically thrown into circuit when the other has burned out.

The incandescent lamp is much simpler than the arc lamp both in its construction and in operation. Figure 3 is a Weston incandescent lamp as manufactured by the United States company, which is shown fixed in a holder provided with a key for turning on and off the current. This lamp is composed of a thin carbon loop or filament enclosed in an airtight globe. This loop offers so much resistance to the passage of an electric current that when a current of a certain strength is forced through it, sufficient energy is expended in overcoming its resistance, to cause the thread to become white hot. As oxygen and all other gases which would combine with the carbon at this high temperature are removed from the globe, which is exhausted to a high degree, the carbon simply glows as long as

the current continues to flow. When a lamp burns out or is broken, another is put in its place. They will burn about one thousand hours, and cost less than one dollar.

It must be understood that a serious drawback to the extensive operation of incandescent lights from central stations, has been the fact that it is not economical to carry a large current for any great distance, on account of the cost of the large wires required, or the great loss of electrical energy if small ones are used. In fact so expensive is it that the lighting companies have seldom attempted to supply any great number of lamps by the common method at a much greater distance than half a mile from the station.

Probably many people know what induction coils are because most boys are fond of experimenting with them, and all of the popular little medical shocking batteries contain them. They are made in this way: a coil of a single layer of thick wire is wound upon a rod of iron of about the dimensions of a lead pencil, and upon this coil is wound several layers of many turns each of very thin wire. Now, if say only one cell of battery, having an electrical pressure so small that even when its terminals are touched to the tongue the sensation is scarcely appreciable, be rapidly connected with and disconnected from the thick wire coil, a current will be induced in the thin wire coil which is capable of causing a severe shock. The reason for this phenomenon is not that more energy has been created, but simply that the induction coil has transformed a current of considerable quantity and low tension or pressure, into a current of very small quantity but of such high pressure that its penetrating power is very great. The ratio of the initial and induced pressures is always the same as the ratio of the number of turns of wire in the respective coils, while the quantity of the current varies inversely as this ratio.

By a happy thought it has lately occurred to several ingenious people to make use of the induction coil for the purpose of overcoming the difficulty in long distance distribution which has just been referred to.

The induction coil as adapted to this purpose—now called a converter and transformer—is used in the reverse manner from the way it is employed for giving shocks in a medical battery. The dynamo at the generating station is made to give a current of very high pressure (10 or 20 times that of the ordinary dynamo) and correspondingly small quantity, and this is carried over a comparatively small wire, for several miles if necessary, to where the lamps are required, and at which point the converter is located. Here the current passes through the fine wire of the converter, and induces in the thick wire a current of large quantity but of the low pressure necessary for the ordinary lamps. The line wire may in fact pass through the fine wire coils of any number of converters situated at any convenient points; and these converters may be made of any desired capacity to supply one or one hundred or more lamps. The converter thus enlarges the field of electric lighting, by making it possible to supply lamps with current at a great distance from the source of power, for the same expenditure of copper wire, or what amounts to the same thing, the same percentage of loss in the line wire, as was formerly necessitated in supplying the same number of lamps located within a comparatively short distance from the station.

The converter as manufactured by the Westinghouse Electric Company of Pittsburgh, is illustrated in figure 4. It is shown placed high on a pole near the premises where the lamps which it is to supply are located. This is rendered advisable where overhead conductors are used, as the high tension current is somewhat dangerous, and by this arrangement only the low tension current is brought into the house.



FIGURE 2.

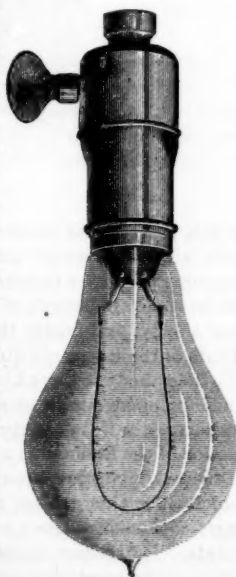


FIGURE 3.

The terminals of the primary, or high tension coils, are located in the upper chamber, and the low tension coil terminals in the lower chamber as indicated in the cut. When

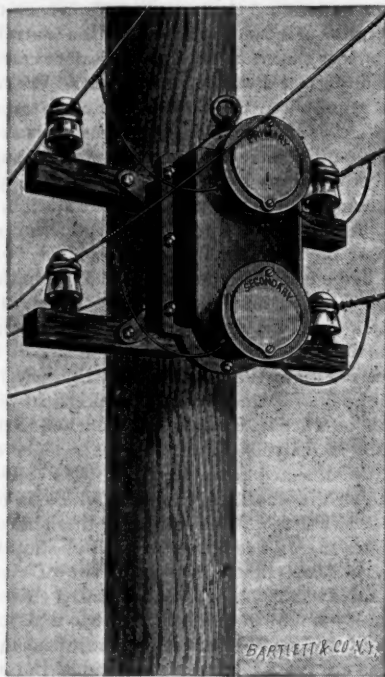


FIGURE 4.

underground wires are employed the converter is usually located in the cellar, and the high tension wires placed out of reach. For the operation of the converter a somewhat different type of dynamo is employed; that used by the Westinghouse company is shown in figure 5. Instead of the double horse-shoe electro-magnet of the Weston dynamo, the magnetic portion of this machine consists of sixteen magnetic bobbins mounted radially inside of an iron ring. Each bobbin, or pole, induces its own current in the armature as it revolves, and the cumulative effect is to deliver to the converter circuit a current of very high pressure.

There is something about the making of incandescent lamps, that seems to be quite as fascinating to the casual observer, as even the process of manufacturing pins is to most people. The method of making glow lamps varies somewhat in different factories, and in every case the appliances used and the distinguishing details of manufacture are supposed to be wrapped in secrecy. Simple as the finished glow lamp appears to be, it is, in reality the result of much labor and has passed through many hands before reaching completion.

A glow lamp is composed of a carbon filament, a glass containing a bulb, two platinum wires passing through the bulb and connected with and supporting the filament, and lastly a brass base cemented to the bulb. About the first process in the manufacture of an incandescent lamp is the preparation of the carbon filament. Although nothing but pure carbon has as yet been found suitable for the incandescing portion of a glow lamp, different inventors prefer to obtain this carbon from different substances. Any one who has a little knowledge of chemistry is aware of the fact that carbon is the structural basis of all plants, and that if the more volatile constituents of a plant are removed a skeleton image of the plant in carbon will remain. A simple example of this carbonizing of a vegetable substance is seen

in the manufacture of common charcoal, where wood is gradually heated, without contact of air, until all vapors and gases cease to be given off, when the carbonized skeleton of the woody fiber remains.

Edison prefers to make his filaments from carbonized fibrous bamboo, while on the other hand Weston filaments are made from a non-fibrous, gelatinous-like substance called tamidine, which is prepared by destroying the fiber of cotton by treatment with acids. Still others use paper, silk, and cotton thread, and various woody fibers. Whatever may be the material employed, however, the process of carbonization must be practically the same, and this process is substantially as follows: the material is first cut into the shape which it is desired to give to the filament, allowance being made for contraction. If thread is used it is wound upon a form of the desired shape. As most vegetable matter contracts about one-third during carbonization, it is obvious that if a form is used it must be made of some carbonaceous substance which will contract to about the same degree as the filament, which might otherwise be broken by strain.

The shaped filaments, whether cut singly or wound upon forms, are now carefully arranged in layers in a crucible made of some very refractory material such as plumbago, and the remaining space filled with carbon dust or sand. Sometimes the filaments are first placed in carbon molds with covers, and the molds then packed in layers in the crucible. The crucible is now placed in a furnace and a gentle heat applied which drives off the more volatile gases of the filaments and such air as may have been occluded within the carbon dust. The temperature is then slowly raised and the less and less volatile elements composing the substance of the loops, gradually driven off, until the carbon—the most refractory of all known substances—alone remains. Of course it is absolutely essential during the latter stages

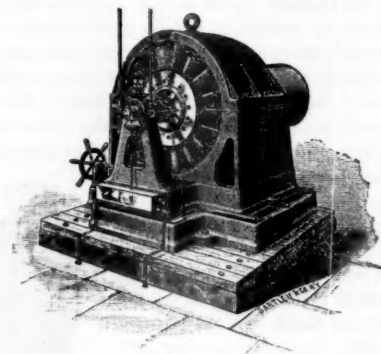


FIGURE 5.

of this process that the filaments should not come in contact with air, which would unite with the carbon and entirely consume it. After the carbonizing process has been carried on for a certain length of time, the crucibles are allowed to cool slowly, and finally the carbon filaments, now only two-thirds of their original dimensions, are removed.

To the naked eye these filaments will appear to be very dense and homogeneous in structure, but under a powerful microscope more or less porosity may be detected. Now if the cross-section of the filament is not absolutely uniform, the passage of an electric current through it will heat the thinner portions, which offer the greatest resistance, more than the thicker parts, and soon cause a complete disruption at the weaker points. It becomes necessary, therefore, to make the filaments of the same cross-section throughout by filling up the porous places, and this result is accomplished in a very in-

genious manner. The filament is placed under the receiver of an air-pump from which the air is very thoroughly exhausted; a small amount of some volatile hydro-carbon vapor, such as gasoline or naphthaline, is then admitted into the receiver, and at the same time a current of electricity, sufficient to raise it to a high incandescence, is sent through the filament. The high temperature of the filament decomposes the vapor into its constituents, hydrogen and carbon, and the latter is deposited upon the filament; and as the weak spots become the hottest, the greatest amount of carbon is liberated thereon, until the cross-section of the loop is uniform throughout. As soon as the filament acquires a certain prearranged electrical resistance, an electro-magnet automatically cuts off the current and arrests further deposition of the carbon. A number of these loops may be treated simultaneously, and all will have the same electrical resistance and be ready for mounting in the enclosing globe. This hydro-carbon treatment, moreover, gives the filament a steel-like tenacity and flexibility, which materially strengthens it and prolongs its life.

The glass enclosing globes are usually procured from regular glass-blowers, and, as received from them, are shaped very much like a gourd with a long neck, open at the end. This neck is first cut off evenly about three-quarters of an inch from the swell of the bulb, and forms the base of the lamp. A small glass tube a few inches in length is then blown into the top of the bulb, for the purpose of removing the air when the lamp is otherwise completed. A stem is now prepared by coating with glass two platinum wires, each about two inches long and a few hundredths of an inch in diameter. The completed stem is simply a solid glass cylinder within which the platinum wires are imbedded; they lie parallel to each other one-quarter inch apart, and project from either end of the glass. Sealed to the lower end of the glass stem is a glass disk of the same diameter as the open end of the bulb. Each of the platinum wires is flattened a little at one end and twisted into a spiral receptacle, into which the ends of the carbon filament are now inserted and the spirals tightly closed about them. The mounted loop is now inserted in the open neck of the bulb, and completely united to the disk surrounding the lower end of the stem, by means of the blow-pipe. The bulb is therefore entirely closed with the exception of the opening through the small tube sealed in its top.

A number of lamps at this stage are now attached by means of the small tubes to a mercury vacuum pump, and the air and other gases in the bulbs thoroughly exhausted. Current is then sent through the lamps by means of the projecting platinum wires, and as the carbon filaments are

slowly raised in temperature until they develop much higher candle-power than will be required in practice, any gases which may have been occluded within them are gradually given off and pumped out. By means of a Bunsen burner or blow-pipe, the glass tubes are now heated close to the bulb and slowly drawn out until the opening is closed, when they are sealed off. This leaves a little bead at the top of the bulb, which may be plainly seen in figure 3, as well as many of the other details referred to. A small brass base is now cemented to the bottom of the bulb, and the platinum wires—lengthened a little by copper ones—fastened to metallic terminal plates in the base. The lamp is now completed and when inserted in the holder as shown in figure 3, the metallic terminal plates come in contact with corresponding springs in the holder to which the supply wires are attached.

There are other methods of attaching the carbon filament to the platinum conducting wires, which some prefer to adopt. In the Edison lamp the junction is electro-plated with copper; Westinghouse uses a carbon cement, and even bolts and nuts have been employed.

As an illustration of the prime importance sometimes attached to apparently insignificant details, the use of platinum wire for the purpose of connecting the incandescent filament inside the bulb with the external source of current, is an excellent example. Although copper and many other metals are much better conductors of electricity, platinum alone can be successfully employed. This is due to the fact that the coefficient of expansion of glass and platinum are almost identical, whereas no other known metal has a coefficient of expansion approximating that of glass. When it is remembered that more or less heat is developed within the lamp, and that its lower part, in which the wires are sealed, becomes of necessity quite warm, the consequences which would result from a difference in the quantity of expansion between the glass of the bulb and the wires passing through it, becomes at once apparent. With even a slight rise in temperature the glass would crack and the vacuum be destroyed.

It would imply ignorance of the subject not to refer to the intimate connection which exists between electric lighting and the electrical transmission of power. The immense power capacity of lighting stations for the most part lies idle during the day, and one of the problems of the business has been to utilize this time. The electric motor furnishes the key, and to-day hundreds, perhaps thousands, of these noiseless and cleanly engines, which ask in the way of attention only a drop of oil each day, are being operated by lighting companies from lighting circuits.

CO-OPERATION.

BY RICHARD T. ELY, Ph. D.

Those who listened to the delightful lectures of Principal Fairbairn at Chautauqua last summer will remember the comparison which he instituted between different kinds of church organizations and the various forms of civil government. Papacy is despotism, Episcopacy is constitutional monarchy, Presbyterianism is representative government, or republicanism, Congregationalism is democracy. There are in the industrial world various forms of business organization which may likewise be compared to political governments. Business at the present time rests largely, if not chiefly, on the basis of despotism, and in using this word I would not be understood as condemning despotism,

or the one-man-power, unreservedly. On the contrary, in its own time and place it is a good thing, and is a necessary phase in the development of the human race. One man orders, controls, directs—in short decides with or without consultation, and from his final decision there is no appeal. Those who are affected thereby and do not like the decision, have, apart from rebellion, only one way to escape, and that is to leave. The subject of the czar may quit his country; the employee may seek another employer. When despotism is truly concerned about the welfare of its subjects and seeks to use its power to confer benefits, we have a good species of paternalism which at times may accomplish marvelous re-

sults. When positive enactments of law or voluntary concessions on the part of the employer begin to restrict the power of the captain of industry, we have something like limited or constitutional monarchy. Boards of arbitration which decide matters of interest alike to employers and employees serve as examples.

When we find an industrial establishment governed by representatives of all interests involved, we have republicanism. Profit-sharing, especially if combined with partial ownership of capital by workingmen, as sometimes happens, is likely to lead to representative government. But there is still another freer organization which we may call democracy in industry, and this is co-operation. The same men furnish capital and labor and management. Those who work, direct and control themselves and take upon themselves the responsibilities of their action, whether the result be profit or loss. This is the highest type of industrial organization and requires high qualities of self-control, intelligence, and moral character on the part of those concerned. This slight sketch of industrial organization will make clear the nature of the struggles going on now all over the world between capitalists and laborers. There is a determination on the part of the masses to extend triumphant democracy into the business world.

Co-operation means literally a working together, and in its widest sense would include nearly every act of men in buying, selling, or laboring in any way to gain a livelihood. The farmer co-operates with the miller when he raises wheat and the miller co-operates with the baker, and the baker with the preacher, and so on indefinitely. But co-operation in the discussion of social problems is used in a narrower sense—although even here it has several meanings. It is used in buying and selling when purchasers furnish capital, appoint managers, and divide profits on purchases as well as on capital. It is this kind of co-operation which has been most successful in England. There the rule is to pay a small interest on share capital and to divide any surplus among customers, in proportion to purchases, usually giving a larger part to holders of stock. Frequently a percentage of profits is employed for educational or recreative purposes and sometimes all employees in the stores share in the profits, as they should always do according to the principles of co-operation. The principle is stated as a division of profits among custom, capital, and labor.

The most important kind of co-operation is that which takes place among workingmen who put together such sums of money as they can command, appoint their own superintendents, foremen, and agents, and carry on some industry. The best illustration which occurs to my mind is found in Minneapolis where the coopers manufacture in shops of their own nearly all the barrels used in the immense flour mills in that place.

Still a third kind of co-operation is found in Germany where co-operative banks do a business of hundreds of millions annually. Small artisans, mechanics, and shopkeepers establish these banks and then obtain credit as they need it. Many are thus enabled to start a business of their own or to enlarge a business already begun.

In general, it may be said that co-operation brings about a closer union than ordinarily obtains between the various factors engaged in productive enterprises.

From the most general standpoint, we may divide co-operation into two kinds: namely, first, coercive, or governmental; second, voluntary. This is a most important distinction and a failure to make it leads to much confusion of thought. Each kind of co-operation has its own place.

The sphere of co-operation through governmental agency,

state, local, or federal, is the field of natural monopolies. By natural monopolies must be understood those pursuits which are not at all times subject to the steady pressure of competition and which on account of the vast saving thereby effected and the unity and harmony secured, it is desired should be managed as monopolies. Now it is a principle of our law—as well as of all experience—that private monopolies are odious; but public monopolies honestly administered for the people are a blessing when confined to their proper sphere. The post-office which among all the vast enterprises of the civilized world is the best managed business, no great private corporation even touching it, serves as an example.

Among natural monopolies as the more important examples these may be mentioned: steam railways, street cars, gas and water works, electric lighting establishments, telegraph and telephone lines, canals, roads, bridges and ferries, harbors, docks, light-houses, and the post-office.

The question involved in these cases is not, shall we have a monopoly, but shall the monopoly be public or private. Public monopolies in the long run are for the advantage of a people, although interested parties try to persuade us that private monopolies are better, and they do this too often by misrepresentation. The experience of three towns near Chautauqua Lake with water works is instructive. These towns are Fredonia, Jamestown, and Randolph, the two former in Chautauqua County, the latter in Cattaraugus County. Jamestown allowed a private company to supply water and does not fare nearly so well as Fredonia and Randolph with public works. A trustee of the Chautauqua University told me last summer that the lowest offer for the supply of water works, which Randolph received from a private company was thirty thousand dollars, whereas the village itself put them in at a cost of twenty-two thousand dollars.

It is necessary to distinguish between governmental interference and governmental enterprise. The first should be confined to the narrowest limits. You may say of it that it is a necessary evil. We have government interference when the government tells me how I shall conduct my own business. Taxation often leads to interference of government in private affairs and the result is a tendency to monopoly. The internal revenue tax and the tariff on imported goods are examples. They may be necessary, but they tend to favor the big man and crush the little man. Before the United States taxed tobacco, its manufacture was conducted on a small scale in thousands of households all over the country, especially all over the South. Now less than a dozen men pay over half of the internal revenue taxes on tobacco.

Government enterprise, on the other hand, has an opposite tendency, and is something quite different. Government reserves certain industrial branches like those mentioned above and manages them impartially for the benefit of all. It renders services but does not interfere with private business. On the contrary, when natural monopolies are entrusted to private corporations, the result is endless legislation, never ceasing interference, and wide-spread corruption.

Government enterprise is often called paternalism to discredit it, but it is nothing of the kind. It is co-operation. We, the people, manage certain things ourselves for our own benefit. The co-operation is coercive because the co-operation of all is required; hence, it must be through the agency of government.

After we leave the domain of natural monopolies nearly the entire rest of the industrial field is suitable for voluntary co-operative efforts. This includes agriculture, commerce,

and manufactures. Voluntary co-operation seems destined to gain control over a large part of this field in the future, though not in the immediate future, if we may rely upon those who have given the profoundest thought to the subject. Among those who have declared their belief in the ultimate triumph of co-operation, I may mention Professor Henry C. Adams, of the University of Michigan, a contributor to *THE CHAUTAUQUAN*, John Stuart Mill, the great English political economist, and the English co-operators like Thomas Hughes (author of "Tom Brown at Rugby"), Charles Kingsley, Frederick Denison Maurice, and E. Vansittart Neale.

There are many reasons for this opinion. We may notice first the success of corporations which now control a large part of the business of all civilized countries. Now a corporation is a co-operation of capitalists and is a half-way house, a halting place only. When you add the control of those who supply labor, either partial or complete, and allow them to share in profits, you have already taken long strides toward industrial democracy.

But the principal reason to suppose that co-operation must ultimately succeed is that it alone brings about such a union of labor and capital as to prevent perpetual industrial warfare, and that can not forever be tolerated. It may be further said that it alone is compatible with the ultimate complete triumph of Christianity. Co-operation means brotherhood, a working for and with one another, not against one another.

The principles of co-operation were formulated thirty years ago in England as follows:

1. "That human society is a brotherhood, not a collection of warring atoms.
2. "That true workers should be fellow-workers, not rivals.
3. "That a principle of justice and not of selfishness should regulate exchanges."

How it is attempted to carry out these principles may be seen in this declaration of the English Co-operative Union which embraces some six hundred societies.

"This Union is formed to promote the practice of truthfulness, justice, and economy in production and exchange.

1. "By the abolition of all false dealing, either (a) direct, by representing any article produced or sold to be other than what it is known to the producer or vender to be, or (b) indirect, by concealing from the purchaser any fact known to the vender, material to be known by the purchaser, to enable him to judge of the value of the article purchased.
2. "By conciliating the conflicting interests of the capitalist, the worker, and the purchaser, through an equitable division amongst them of the fund commonly known as profit.
3. "By preventing the waste of labor now caused by unregulated competition."

Co-operation, it is thus seen, is far more than a contrivance for saving a few cents a pound on purchases of tea or a couple of dimes a ton on coal or than an arrangement even for distributing profits among toilers in factories. In the words of Thomas Hughes its aim is "to change fundamentally the present social and commercial system."

Co-operation does not contemplate a time when every one shall be enrolled in a productive association, but it does look forward to a future in which the dominant relation in industrial life shall not be that of master and servant, but that of fellow-worker. There will doubtless always be inferior characters who will be content with the position of hired laborers, who in fact will be fit for nothing else—certainly no law is contemplated which should force people into

co-operative associations. It is believed, however, that as co-operative associations spread, enlightened self-interest chiefly perhaps, but also public spirit, moral sentiment, and a lofty devotion to the common weal will unite men together. Co-operation has always been to a certain extent a religion for its chief promoters. Its ethical aspects are well taught in these words from Thomas Hughes, whom I again quote: "While it seeks in the first instance to make the material business of men's lives—production, buying, and selling—wholesome and honest, it does not stop here. Its object is to work out in practice the true relations between man and man, which can only be done by frank acknowledgment of the ground upon which human society is based—that we must be fellow-workers and not rivals, brethren of one family, to whom indeed the great inheritance of this earth has been given, but only on the condition that it shall be used and enjoyed in the spirit and according to the will of Him who created it."

Co-operation as thus conceived allows scope for the full play of all faculties. It affords the best conceivable practical basis, it seems to me, for the development of a high civilization. Participation in affairs of government has been a chief agency in the education of the human race in the past. Every one knows how much we owe in America to our free institutions, which are a school for the entire population. Now while the principle of governmental action and initiative is in many ways too weak with us, we do not want that principle to obtain exclusively. This is what the socialists desire, but Guizot has shown that when any one great principle obtains exclusive sway in a civilization, it causes the downfall of that civilization. The military principle has ruined civilizations; likewise may the socialistic principle if it obtains exclusive sway. At present in the United States the mercantile spirit, or mercantilism, has obtained a dangerously dominant position. Ex-President White, of Cornell University, has called attention to this as an evil which threatens our future. The program of co-operation as laid down affords an escape from this danger. It offers field for the highest talent in the public service and at the same time leaves a vast field open for the free play of individual initiative and effort. Co-operation desires the highest development of true individualism, but that does not mean isolation. Isolation is barbarism. Co-operation seeks the highest perfection of all our faculties that we may work with and through others for the good of all.

Space is too short to enable me to tell what co-operation has accomplished. If we turn to governmental co-operation, I think it is easy to see great progress. One hundred years ago it was not uncommon to sell taxes to private parties to be by them collected. Now the organization of government is so perfect that this can be done better by public authorities. To-day private corporations furnish the coast of Turkey with light-houses but we regard that as an evidence of her backward and degraded condition. In the United States it is the rule for municipalities to furnish their own water supply and occasionally even gas supply. In Europe with the progress of democracy, public gas works are driving private works out of the field. Several English municipalities manage their own street car lines, and Berlin will probably do this after 1911. The various German states own and manage their own railways, and that with the most satisfactory results. Voluntary co-operation began in a humble way in 1844 in England. Now English co-operative stores sell over two hundred million dollars worth of goods a year.

Of the German banks I have spoken. France is making

headway with co-operative production and the times are ripening for co-operation in the United States. Already it shows evidence of increasing growth with us. It is said that over one hundred thousand families in the United States live in houses built by co-operative building associations.

My limited space has prevented me from giving details for practical guidance to co-operators. That would require far

more space than *THE CHAUTAUQUAN* could allow any two articles to occupy. No one should, however, venture to begin any co-operative enterprise without the assistance of some person of practical business capacity. It requires care, prudence, foresight, and self-sacrifice to make a beginning. By all means should prospective co-operators gain from the experience of others so as to profit by their mistakes.

End of Required Reading for December.

Z E S T.

BY ROSE HAWTHORNE LATHROP.

Labor not in the murky dell,
But till your harvest hill at morn;
Stoop to no words that, rank and fell,
Grow faster than the rustling corn.

With gladdening eyes go greet the sun,
Who lifts his brow in varied light;
Bring light where e'er your feet may run;
So bring a day to sorrow's night.

HAMPTON'S WORK FOR TWO RACES.

BY ELAINE GOODALE.

Behind every great work there is a great idea, and behind every great idea, a great man. The inspiring aim of the Hampton School is the training of *leaders* of the Negro and Indian races. Its dominant personality is that of General Armstrong. His two conceptions of labor as a moral force, and of helping the backward races to help themselves, have opened a new future to masses of ignorant and helpless humanity. Man is a 'progressive animal; he wants, not charity, but opportunity; not action from without, but development from within. Hampton gives a many-sided education, and cultivates all manly and womanly qualities of mind, body, and character.

The history of the school is briefly told. It stands in the midst of a park-like estate of one hundred twenty acres, on Hampton Creek, Virginia, and about two miles from Fortress Monroe. The place was known during the war as "Camp Hamilton", the base hospital of the Army of the James. The first slaves brought to America were landed a few miles away, at Jamestown; and this was the scene of our earliest Indian romance—the touching story of Pocahontas. The second church built in America stands in the town. Such are the associations with three races, which hallow the spot.

Its natural advantages are great. Healthful and beautiful—Old Point Comfort is far-famed as a winter resort, easily accessible by water and by rail, with a dense colored population within easy reach—this region is destined to become a great commercial, as it is now an educational, center.

In April, 1868, the school was opened with fifteen scholars, on a manual labor basis, under the auspices of the American Missionary Association. The institute received a state charter in 1870, and is now held and governed by a board of sixteen trustees. The school is out of debt and pays no taxes. It is undenominational, and devoted to

Christian education. In 1875 the General Assembly of Virginia passed an act giving it one-third of the Agricultural College land grant, or ninety-five thousand dollars. The state holds the fund and pays annual interest. There are thirteen work-shops where as many different trades are taught, and over six hundred acres of farming land.

In 1878, Hampton received fifteen Indians who had been for three years at St. Augustine, Florida, as prisoners of war. This was the beginning of a new era in Indian education, and thus were laid the foundations of the Indian work at Hampton, at Carlisle, and at all the great training schools. There are now at Hampton one hundred forty Indians, chiefly from the Sioux tribes. One hundred twenty are supported by the government, which provides for their board and clothing; the support of the rest, and tuition for all, are supplied by private benevolence.

Hampton is organized, as has been said, on a manual labor basis, and spends annually some twelve thousand dollars on its industrial system. As General Armstrong says, this loss is inevitable where labor is for instruction and moral ends as much as for production. "The student learns, but the school loses." The industrial "plant" is an unusually valuable one, and the various well-equipped work-shops are primarily training-shops. The colored student pays his own way, and earns his chance for an education—paying for board, clothing, and books, partly in cash, but mainly in labor. "Help is given at the point of distress, but only to those who help themselves. Girls receive most of the aid given."

The Normal School course covers three years—but practically it usually takes five or six to complete it. Only a knowledge of reading and writing and of arithmetic through the first four rules, are required of candidates for admission, yet with the undisciplined minds of most of those who enter, a large proportion "repeat" the junior or

middle year. After the first two years, the young man or woman in training for a teacher is required to go out for a year of actual practice before completing the course. This feature of the work, which is comparatively new, has been found to give the needed earnestness and stability of character, and while the graduating class has somewhat decreased in numbers by this means, it has greatly improved in *morale*. The Night School was established for those who are too poor to pay even the small sums required, or who are unable to pass the entrance examinations. There are now two hundred twenty-six in this department, who work all day and study two hours in the evening, thus earning enough to defray their expenses for a year or more in the Normal School and preparing themselves for the junior or middle year. These students, as might be expected, are, almost without an exception, tremendously in earnest, and difficult as it is to drill the utterly untrained, childish mind of a grown man or woman, their touching eagerness to learn and willingness to work for the privilege, make the task of teaching them a real labor of love.

The object of Hampton is to make intelligent, self-reliant men and women, not finished scholars, and the course of study is planned to this end. There are no classics—the Negro who can make good use of his Greek and Latin may continue his studies elsewhere. Here is laid the broad foundation. The course covers the elementary branches of an English education—corresponding nearly to the grammar grade of our public schools. As a large majority of the students, however, will have no further chance for study, certain studies are introduced not usually found in this grade—such as English and American literature and political economy. The theory and practice of teaching are taught in the middle and senior years. The reports of the various teachers are really interesting as contributions to educational literature, and afford help to the student of race characteristics.

The Indian School is a distinct department; the Indians occupy separate buildings and are under the care of a different set of teachers. The work here is, of course, still more elementary—mainly the teaching of the English language. Indians are taken from a dozen different tribes, of both sexes, and of all ages up to about twenty-five years. When they enter without any previous training, and with no knowledge of English, it usually takes three or four years to pass through the seven divisions of the Indian School. The last year is a special preparation for the Normal School, which many of them enter. They keep up with their classes and do well as a rule, and a number have graduated. Both boys and girls work half of every day at farming, house work, or sewing, or at one of the various trades, and spend half a day in school. They are expected to remain for three years, unless sent home for sickness or other good reason, and many stay longer or return for a second course. A year at home does them as much good as it does the colored students—they find out their own deficiencies and the needs of their people and come back more in earnest and usually with a definite end in view.

It is becoming more and more the policy of Hampton to take students from Western schools—those of established health and character, and whose previous training will have enabled them to make better use of their opportunities. The advantages of this plan for all the great Eastern training schools for the Indian are obvious. The complete change of climate, habits, and surroundings involved in taking raw material from the camp directly to a school like Hampton, is too sudden and tremendous for the best good of the Indian boy or girl, unless possessed of unusual

strength of body and mind. There is inevitable waste of money and force, due to the ultimate break-down of the weaker ones who might have been winnowed out by a judicious course of selection extending over several years. The day school in the Indian village should do the elementary work, and only those best fitted and most anxious to learn should be sent to Hampton. This is not saying that fine characters have not been formed by Hampton training alone, beginning at maturity,—it is only indicating the wise policy for the future.

The Indian School, which is, as I have said, a department by itself, is somewhat unique in its character and always interesting to visitors. The "concrete" methods of modern teachers are found to be peculiarly fitted to the quick perceptions of the Indian in his early struggles with our language. "Object teaching"—much-abused word—is a conspicuous feature of school-room work and most of the teaching is marked by a delightful demonstrativeness and enthusiasm, undertaken to "draw out" the reticent Indian. The young children learn rapidly; elder students are more noted for their earnestness and a determination that is better than facility. On the moral and religious side they develop wonderfully, and in personal neatness, good manners, and the minor amenities of civilization, their easy acquirement is remarkable, and can only be explained by the fact that they have a pretty high code of behavior among themselves, though in some respects differing from our own.

The Indian boys are apt at the various trades—that of the carpenter is the favorite—and a considerable number have left the school, sufficiently accomplished in some mechanical art to set up a shop for themselves, were there any object in so doing on an Indian reservation. The girls, of course, practice all branches of house work and sewing. A recent feature is the building of a number of modest little three-roomed cottages, in each of which a young married couple live and learn the simple mysteries of home-making,—both meanwhile attending school and the husband working at his trade. The effort is made to help them to an equally good home on their return to the West.

The grounds of the institute are really beautiful, with fine trees, lawns, and luxuriant gardens stretching to the water's edge, and well-kept paths and drives hard and glistening with the Southern pavement of ground oyster shells. The buildings, all gifts to the school, cost about four hundred thousand dollars and are such as it may well be proud of. Most of them are of brick made at the school and much of the work has been done by students. Virginia Hall—"sung up" in great part by the Hampton choir, with their famous plantation melodies—contains the dining-rooms, kitchens, the school chapel, and parlors and sleeping rooms for teachers and girls. The girls' cottage, near by, is a working students' dormitory. Winona Lodge is the Indian girls' airy and cheerful dwelling. The Wigwam and various cottages accommodate the Indian boys. Then there are Academic Hall, with its fine recitation rooms, three stories deep, the library and office buildings, the industrial building, containing also the school printing-office, where the *Southern Workman* is published, the large barn and saw-mill and numerous work-shops, the gymnasium and new hospital, the old plantation house which General Armstrong makes his home and a number of teachers' cottages, and last and best of all, the beautiful memorial chapel of brick, with its illuminated clock and chime of bells in the great square tower.

The social life of the school is an interesting feature. Co-education is believed to work well here, on the whole; and

the contact of the two races, carefully guarded as it is, is thought to be of benefit to both and especially to the Indian. He is impressed and his ambition aroused to a degree, by the obviously superior practical efficiency of the Negro. Amusements of dubious nature or associations—such as cards and dancing—are forbidden, and wholesome, child-like games, and promenades to the music of a band have taken their place. The boys take vast interest in their debating societies—whose principal feats of oratory are witnessed by the girls and the teachers as well. Each year several musical and dramatic entertainments are planned and well carried out by the students, with but little aid. Base ball, rowing, and other manly exercises are much in vogue. All the boys are subject to military drill, which is physically and morally of value.

One of the beautiful things about Hampton is its broad Christian spirit. I think it is unsectarian in fact, as well as in name, to an unusual degree. Its supporters are of all denominations. Its trustees represent nearly every Christian creed, from the Episcopalian to the Quaker. A Congregational and an Episcopal minister work together harmoniously in directing the immediate religious life of the school. The services and prayer-meetings are many, full, and various, and branch out among the students into missionary societies, temperance leagues, Lend a Hand Clubs, and all sorts of practical moralities. The tone and tendency of the work is to moderate the extravagant religious transports of the Negro, and to direct and strengthen the untaught reverent instinct of the Indian. Many are admitted each year into both churches, but the aim is to build up character and to animate faith rather than to "make conversions."

The results of Hampton's labor for two races, are definite and large. Here is, after all, the test of a great educational work: What are these Negro graduates doing? What becomes of the Indian returned to his reservation? Hampton has studied her graduates faithfully and helped them loyally. She is ready to meet such questions as these with fair answers. The actual facts in regard to nearly every student who has gone forth from her doors have been carefully ascertained and arranged in statistical form.

"Over five hundred colored graduates," says General Armstrong, "with half as many more who did not complete their three years' course, are at work in the public free school systems of Virginia and other states. Less than ten

per cent have failed to give a good account of themselves. There is a wide demand for trained colored teachers, and wherever they go they are a power for good in the community. Their many-sided training has developed self-reliance and fitted them to lead in the religious, industrial, and social field. Three-quarters of the Indians are doing well at their homes as teachers, mechanics, and farmers. More than this, they are bright examples of Christian, civilized life in the stagnant, semi-barbarous communities in which they live. It is hard to imagine in what, save brutal prejudice, the assumption of their general "return to the blanket", could ever have originated. Hampton students are marked men on every reservation to which they have returned—noticeable to the most superficial eye—in the responsible positions which they fill, their prominence in church work, manly bearing, neat dress, English speech, and pleasant, well-ordered homes. A very small proportion have adopted Indian dress or ways, and even among these there is often a quicker response to regenerating influences, or, at worst, a perceptible influence for good in the second generation.

The immense burden of supporting this great work which he has originated and inspired, has rested for these twenty years almost wholly upon the shoulders of one man—General Armstrong. By the force of his wonderful magnetism and incessant energy, he has piled these costly buildings one upon another, and raised annually some fifty thousand dollars to meet the current expenses of the school. It is now time that something of this strenuous effort should be abated. About a year ago, General Armstrong's magnificent physique showed serious signs of overwork, and partial rest was and still is essential. His mind should be freed from wearing anxieties, and allowed to concentrate itself upon the projected development of his creation—so individual, so real, that it seems to have almost an organic life of its own. There is a general, a widely-supported, an imperative call, for an endowment. Half a million of dollars is asked of the people—a debt of honor to the Negro and to the Indian. I am not now connected with Hampton, although I have been a teacher there for three years, and for ten years a devoted admirer of General Armstrong. With all the earnestness which an intimate knowledge of its purposes, workings, and results can give, I add my personal appeal to the general voice. Be generous, be honest, and endow Hampton.

THE OYSTER INDUSTRY.

BY CHARLES BARNARD.

"The herring loves the open sea,
The mackerel loves the wind,
But the oyster loves a quiet tide
For he comes of a gentle kind."

The writer of the old song from which these lines were taken had the true poetic spirit. No more sweet tempered, long suffering, and lovable creature exists than the "gentle oyster." His enemies, the star fish, the drill, and the dredger pursue him with relentless energy, and without uttering a single complaint he surrenders his life for the benefit of echinoderms, mollusks, and church fairs. Like that other acephalan, the amiable clam, his ways are sweet, his habits good; in short, he is a beautiful fish, for he ends an inoffensive life as a most excellent dish.

No American can view the native oyster without a feeling of appreciative pride. It may be true that "there are as

good fish in the sea as ever were caught." It is certainly true that the best fish that ever is caught is the American oyster. Whether viewed as a living organism or as the leading feature of a well-arranged menu, the oyster excites our admiration and leads to a thankful heart for it is a wonderful example of the beneficent spirit of the general plan of creation. Neatly laid in its pearly half shell we see why, being a mollusk, it belongs to the *acephala*—the headless. It has no true head, being chiefly mouth and stomach, and this last is its largest part and greatest glory. The hard white portion, sometimes misnamed its heart, is its latch, door lock, and big muscle all in one. The oyster man's sign "oysters on the half shell" is thought to indicate that the oyster has a whole shell. This is a mistake. He has two shells hinged together and provided with a capital door spring. The spring tends to keep the two shells slightly apart.

Thus the oyster, with his gates ajar, is probably in his most comfortable and normal position. When asleep, and he is a heavy sleeper, the big muscle contracts and pulls the two valve-like shells close together. So firmly can the live oyster hold the shells together that no enemy can enter unless, like the oyster man, he turns burglar and uses a little jimmy (oyster knife) and breaks as well as enters. The star-fish, welk, and drill slay only by unfair means and can not enter the shell by forcing it open.

When awake and undisturbed by its enemies the oyster lies with its doors apart and with gentle wavings of its hair-like cilia it sweeps the sea water into its mouth and stomach. With the water drifts and swims a great number of minute plants and animals, together with fine mud, silt, and inorganic matter. The available parts both alive and dead are digested and become good oyster, the waste and useless portions are thrown out again to be swept away by the tide. The chief aim of oyster life is to eat and digest. As far as can be learned, the oyster is never troubled with indigestion. He is a digestive machine of high power and as he gives his mind to it, his other powers, locomotion, thought, reason, and emotion appear to be very limited. He gives his whole attention to digestion and as a result his moral nature is singularly reserved. When attacked he simply shuts up his shop, suspends business, and waits for better days or bravely dies in his own bed.

The oyster is mainly a vegetarian. His food consists wholly of microscopic life, chiefly diatoms and bits of plants, spores, etc. The diatoms are minute forms of plant life and make eighty-eight per cent of the food of the oyster. Four per cent of the food consists of other forms of vegetable life and eight per cent only consists of microscopic animal life. These facts account for the extreme delicacy of the oyster as a food. Its own food is chiefly vegetable, its powers of digestion are great, and its flesh is delicate, though only moderately nutritious.

As a food it stands quite low, being far less valuable as a nutrient than beef, bread, cheese, milk, eggs, or even the more common fishes like the cod or mackerel. In one hundred parts of the oyster 10.5 per cent is proteine, 2.5 is fat, and 6.9 is composed of carbohydrates. All the rest is water and mineral matter. Its value is in its easy digestion. Its peculiar salty flavor plainly points to its proper position in every well-arranged menu. It invites to the feast by inspiring a good appetite. For this reason it is regarded by many as morally wrong to eat "a plate of raw" for a lunch with nothing else. The shells removed and the "check" paid, there is an awful sense of something more to come, and as it does not come, the eternal fitness of things is destroyed.

For centuries the oyster has been regarded as a luxury only for those rich enough to afford it. It is still so in Europe where small and what we would regard as very poor oysters are scarce at high prices. In this country where the largest and finest oysters are very abundant, they make the daily food of millions of people. So cheap are oysters here that "a plain stew" means a very cheap and common dish indeed. Nowhere in the world are there restaurants for the sale of a single kind of food, except in this land of "Oyster Bays." To understand this extraordinary abundance we must examine the native home of the oyster and also consider the wonderful coast line of the Atlantic States. The wild, untamed oyster lives on the shore in a narrow fringe. Water too shallow or too deep seems to be objectionable to the young oyster in search of a home. His house he builds for himself. Where it shall be is a matter of vital importance. In Maine and in the waters of Massa-

chusetts Bay there is danger from freezing, if the water is too shallow—and unless the tide flows over his head at dead low water the oyster declines to live or grow. From this depth to relatively deep water, say from twenty to forty feet, forms the limit of his home. Now, if our coast were straight, there would be a comparatively small oyster territory. Fortunately, our coast is indented with immense bays, with hundreds of small inlets and creeks, and the "oyster line" is thousands of miles long. The Chesapeake, Delaware Bay, Long Island Sound, Boston Bay, New York Bay, are only the grand oyster fields, the big farms where grows this splendid crop. Long Island alone adds hundreds of miles to our oyster beds.

Along our immense coast line, in water easily navigated by small boats and vessels, lies the original native oyster, sometimes in beds covering many square miles sometimes in little patches, sometimes only in slender strips on either shores of creeks and small rivers just where the salt and fresh waters mingle. Centuries must have elapsed while this great territory was being occupied by its present bivalve inhabitants. Moreover, it was formerly very much longer than now. The area of the native oyster beds has decreased greatly and continually grows smaller. In many bays and river mouths, particularly in the North, not an oyster can be found where formerly they were to be raked up by thousands. Several things have tended to diminish the area of natural oyster beds. The clearing of the country by the original settlers sent down vast quantities of mud and silt that in the quiet waters round the river mouths settled and smothered the oysters. The saw-mills also destroyed hundreds of acres of good oysters by throwing the saw dust into the rivers where it finally settled and covered up the oysters. As the forests were cleared away, the rivers became filled with sediment and silt which helped on the destruction on the coast. With the growth of large cities came sewage and the waste from manufactures and this with the street sweepings thrown into the water, rapidly killed the oysters. The greatest damage of all came from the selfish robbing of the beds by oyster men who care only for to-day's bushel and forget the cargoes lost for the future.

No more interesting subject can be found for study than this very matter of the disappearance of the native oyster and the efforts that have been made to prevent their total extinction. Every Atlantic State has passed laws concerning the protection of the oyster or has such laws in consideration. State and Federal Fish Commissions have investigated the matter and more is known to day through the efforts of these commissions than was ever known before concerning the oyster, its life and habits. European nations have also investigated the disappearance of the oyster, and now there is a science and literature of oyster propagation and culture. The best work, because the most practical, has been done in this country, particularly in Connecticut. In brief, the position is something like this: the native beds are, indeed, disappearing, but efforts are now made to protect them, and artificial planting and culture is established on a scientific as well as commercial basis. The actual propagation of the oyster by artificial means has been tried with more or less success and it would seem that it will eventually be done either by fish commissions or by private parties on a large scale. The wonderful success attending the propagation of food fishes will be followed in time by the artificial propagation of this most important fish of all.

To understand this we may glance for a moment at the life history of the oyster. The parent oysters leave their doors ajar and the young microscopic eggs float out into the

water. The eggs from the female are not fertilized till after they are free from the mother and floating in the water. A bushel of oysters of both sexes will send out in one short breeding season one billion eggs to take their chances in a cold and watery world. The young fry are exposed to countless enemies, being eaten by other fish or lost through sheer inability to find a place where they may build a home. The unfeeling parents also eat their young with apparent complacency and good digestion. The young oyster for the first day or two is a free swimming fish. Knowing that he must reside in one spot all his life after he has once settled down, he seems to wish to have a good time first and at once sets out on his travels. Forty-eight hours of wandering appear to satisfy his ambition and then he looks for a corner lot whereon to build his pearly house. It is greatly to the credit of the young free swimming oyster that he is most fastidious in regard to a site for his home. He does not appear to regard the general prospect or the depth of the water or even the supply of daily diatoms. His one aim is to find a place that is absolutely clean. It may be a clam shell, an old bottle dropped from some boat, a pebble,—any thing so long as it is free from the slime that covers so quickly every thing under water. He can not abide this slime for it smothers him. He can not breathe in soft silt, slime, and mud, and unless he finds some clean spot on or near the bottom he gives up in despair and surrenders his life even before reaching the dignity of young spat. So eager are the young fry to find a clean spot on which to settle that a single oyster shell left in the water will often be covered with hundreds of the young oysters called spat. They will crowd together so thickly on the clean surface that hundreds will afterward perish from crowding and suffocation.

Once settled on some clean surface the oyster begins his life as a spat. His ambition to travel seems to be fully satisfied and for the rest of his days he will stay in that one spot till the awful shadow of the dredger's boat flies over his poor house, and the cruel dredge scrapes him from his home forever.

These few facts concerning the life of the young oyster are the result of long and patient research on the part of men of science, both in Europe and this country. No more creditable and interesting work can be found than the labors of the different American fish commissions in this field. All this, too, within a comparatively few years, so that it is only within a short time that means have been found to stop the waste and destruction of our native oyster beds. The first practical work that was done in the way of artificially rearing young oysters appears to have been done in Europe and particularly in France. It having been learned that during the breeding season, the fry sought clear surfaces on which to rest, the next step was simple enough. Earthen tiles, branches of trees and shrubs, oyster, clam, and other shells were carried out at low tide and placed in the water. The incoming tide brought the swimming fry in from the oyster beds and in a day or two the spat would set in great numbers on the "collectors" or "cultch". It was then an easy matter to go out at low tide and, gathering the collectors with the young oysters attached, carry them to places where the spat could live and grow fat. This is still done on a large scale in Europe, but it plainly means a great deal of labor and expense in putting out the collectors, gathering them again, and planting them in prepared oyster beds.

Such a system would not do in this country where to supply the market there must be enormous quantities of oysters at very low prices. The idea is, however, the right one and is carried out in our waters, particularly in Long Island

Sound, on a very large scale. In place of brush and tiles and other objects that must be gathered by hand, clean gravel is used. The gravel, and in some cases oyster shells, are sown broadcast from boats directly in deep water. On the clean gravel freshly spread on the bottom of the water the oyster fry settle by millions on millions, forming a thick bed of spat, or young oysters, that with proper care and protection grow up to a fat and goodly maturity ready to reproduce their kind or grace the American supper table. If no natural beds are near from which the fry may come, seed oysters gathered elsewhere may be planted, or mature oysters may be thrown in the water and from these will come a new crop.

Only through years of experiment, long and exhaustive study, and the labors of both oyster men and men of science working together, could the mere robbing of wild oyster beds grow up into a scientific industry. This is now going on. It has been found that there can be farms under the sea quite as profitable as any on shore. Wise laws protecting and encouraging the regular cultivation of the oyster have been passed in several of the states, and there is now no fear that our vast supplies of oysters will come to an end. Left alone, robbed by every one who had a boat and a pair of tongs, the day was fast approaching when even our phenomenal wealth of shell-fish would disappear and we should have only a beautiful memory and a pile of empty shells to remind us of the lost oyster.

At present native and cultivated oysters are both brought into our markets, and there is no immediate danger of either a famine or high prices. The business of gathering native oysters and the industry of rearing them, form together a wonderful source of wealth, extending all the way from Maine to Florida, with great centers of distribution at Boston, New Haven, New York, Philadelphia, and Baltimore. The oysters are gathered by boats plying in this business, brought to the selling ports, and then shipped into the interior and abroad. Vast quantities are sent inland in casks and cans and also in the shells in barrels. Immense quantities of oysters are also sent from the Chesapeake to northern beds for planting and fattening. No very recent data can be obtained of the extent and value of the oyster industry, at any one port, so that figures are in one sense misleading. In 1880 there were handled in New York City, 1,065,000 bushels of Southern oysters; 1,634,000 bushels of native oysters all in the shell. There was also received from the South, already opened, 600,000 gallons of oysters, and this immense supply of food was estimated to be worth \$2,758,700. In the same season '79-80, there was packed in the city of Baltimore for shipment into the interior 6459,292 bushels of oysters valued at three and a half million dollars.

Coming to grand totals for the whole country, including both Atlantic and Pacific coasts, it seems that by the reports of the last census 22,195,370 bushels of oysters were gathered in the census year and were sold for \$13,438,852. This business gave employment to 52,805 persons both men and women on sea and shore and used a capital of \$10,583,295. Of boats there were 11,930 and of larger sailing vessels and steamers there was a fleet of over 4,000 sail. The cultivation of oysters as an industry is already very large, though it is confined exclusively to the states north of the Carolinas. Over thirteen million bushels of oysters were that year reported as handled by the men employed in the business. This last item is the most cheering of all. The national stew is safe. The wild untamed oyster of the Chesapeake may disappear before the tongs and dredges of foolish fishermen. The law-protected beds of other great bays and sounds will save the country.

OUR NEAREST NEIGHBORS IN OLD ENGLAND.

BY THE REVEREND MARK GUY PEARSE.

III.

The religious teaching of the Wesleys acted upon these miners and fishermen like a charm, with a swiftness and completeness that can only be explained by that Divine Power which commissioned and attended them. Fortunately the records of Methodism have preserved for us a picture of the Cornishman as he was in the middle of the last century. At a time when drunkenness was not only common, but was even commended by the example of those who were the gentlemen of fashion, and in a neighborhood where smuggled brandy found its way into almost every house, and opportunity and temptation went hand in hand, drinking to excess was a habit much more easily indulged than avoided.

The crying sin of that age was this same smuggling. Where nature had provided so many creeks and coves into which a ship could run, and such handy caves and cupboards in which the goods could be stored, it looked like a neglect of precious opportunities not to turn all this to good account. Moreover they had persuaded themselves that these custom dues were unjust and an undue interference with the liberty of the subject, and thus it became a bounden duty to protest against such infringement of their rights—a course of reasoning not difficult to master, when interest and desire lie at the back of it.

There was not a fishing cove along the coast but that at a given signal a cargo of contraband goods could be landed, and thence carried by scores of ready hands to places of hiding; and this was done even in open day. It was no uncommon thing to see as many as a hundred men trooping along beside a line of pack-horses carrying the cargo of a smuggling smack which would be discharged and away again in a few hours. Any attempt to arrest the traffic aroused the whole neighborhood; the military had often to come to the help of the coast guard, and lives were frequently lost in these conflicts. Nor was the evil confined to the lower classes of the people. Gentlemen of position often shared in the venture and divided the cargo.

A story is told of an old offender who was caught in the act and duly brought before the local magistrate. "Guilty or not guilty?" was asked. Touching his forelock very humbly, the prisoner said, "Not guilty, please your honor." Then the justice put on an attitude and a tone befitting the dignity of his position and covering his own offenses by a show of zeal against the prisoner, he cried angrily, "You know you are guilty, you rascal, and you have been carrying on these here wicked proceedings for years." The coast guard officer nodded his head, pleased at such a zealous regard for the rights of the revenue. Then the prisoner scratched his shaggy pate, and looked very shyly at the judge. "Iss, your honor—I do know I *used* for to be, and I'm fine and sorry for it, too. But la, your worship, I haven't touched a keg of brandy since a month ago. And your honor do know that I brought it up to your honor's own house, and your honor paid me for it like a honest man, as every body do know your honor is."

The writings of Mr. Wesley show how hard he found it to put down what he calls "this Cornish sin of smuggling which no man who loves the Lord Jesus Christ, or even King George the Third, can be guilty of."

The common amusements of the people were no more promising of success to the evangelists than was this love of smuggling. The favorite pastime shows a relationship to their cousins the Celts across the Irish Channel. The able-bodied men of the parish assembled, 'one and all' armed with formidable clubs and made an assault on the men of an adjoining parish to whom they had sent a challenge. Broken limbs, broken heads, and not unfrequently death itself, resulted from these dreadful encounters. Another charge against these West Countrymen more terrible than any of these, can not be sustained, that of *wrecking*, meaning the luring of ships to destruction by the exhibition of false lights. When ships were flung by storms upon the coast, there was a strong impression that they came for the benefit of those who lived there, but the crime of luring ships to destruction, is one that nowhere could be carried out with more difficulty than on the rock bound coast of Cornwall, to which all ships give as wide a berth as possible except those which are bound to its harbors, in which case the residents themselves would have the greatest interest in the safety of the ship, its cargo, and its crew. The term "wreckers" and "wrecking" are in common use to this day, but meaning always and everywhere the same thing—the finding and saving of wrecked goods. I have had much intercourse with the old people of the country and have heard many tales of the old times—smuggling tales and tales of illicit making of "still waters" but there is not on record a single case of luring ships to destruction, as it has been described in some popular works of fiction.

Such then were the men amongst whom the Wesleys came in the year 1743. Within twelve months of that visit Charles Wesley records in his diary that at the annual revels in Gwennap Pit they could not find men enough to make a wrestling match—"all the Gwennap men being struck off the devil's list and found wrestling against him, not for him. The whole country is sensible of the change, for last assizes there was a jail delivery—not one felon to be found in their prisons."

As an instance of the deep root and lasting influence of their work, let this one fact bear witness. In the very heart of the mining districts is the parish of Illogan. In Mr. Charles Wesley's first visit to Cornwall, he went there to preach in the open air—the only place, indeed, that was open to him. The church-warden with a noisy mob followed him, and whenever he attempted to speak they thrust a hat over his mouth and drowned his voice by their cries until they drove the preacher across the bounds of the parish. Then the disturbers were satisfied and went back to the village ale-house and celebrated their victory at the expense of the rate-payers. To this day there stands the entry in the parish books,—"*Expenses at Ann Gartrele's on driving the Methodists—nine shillings.*" In that same parish of Illogan there are to-day no less than twenty Methodist chapels.

It is not difficult to explain the peculiar power which Methodism exercised over the Cornish people. Emotional, imaginative, impulsive as they are naturally, here was a living religion, not a string of dead precepts or a set of dead forms. A religion which revealed that God, in whom they believed and for whom they felt eagerly at times in the

dark perils of the mine or in the stormy perils of the sea, as a Father to whom they could come with the trust of children. It revealed Jesus, not as a name only, but as their Savior who had come to seek and to save them and to open to them the Kingdom of Heaven. It taught them to come to the Bible as their own book, to adorn "the chambers of the imagery" with its scenes, and to feast upon its bounties, with a freedom that none could forbid. It provided a service in which all could take part, fervent hymns that throbbed with life, and hearty prayers that gave room for extemporized responses, which sometimes became boisterous in their earnestness. The religion of the Cornish miner is not only a creed, it is his rapture. Preachers and preaching are the constant topic of his conversation. An excitable and sometimes noisy people are these West Country Methodists, with possibly too much tendency to rest in such excitement, and to let the religious life expend itself in such rapture. Yet it is only fair to ask ourselves, where again can we find such a host of devout, praying, godly men as these, amongst these Cornish miners, born and bred amidst these revivals and excited meetings. At any rate, good reader, these Western folk have some real religion to make a noise over—and that is certainly better than the dumb proprieties which are so often put instead of religion.

As to the moral character of these Cornish people, I do not think I am blinded by any prejudice in their favor. I have lived longer out of Cornwall than in it, and a wandering life has given me an opportunity of knowing many different places. I do not say they are perfect by any means, but I do say that I do not know where to find a better set of men than the miners of West Cornwall. They certainly are not perfect. There, too, occasionally on a market day you will find the curse of drunkenness. As a good woman put it one day when the doctor inquired as to her husband's appetite, "Well, sir," said she, "his appetite is n't much but his *drinkytile* is awful." No, they are not perfect. But the bull-dog fighting and betting and pigeon flying of other miners, are unknown amongst the Cornish miners. In other places the Sunday is the time at which you may find groups of men gathered for sports involving drinking and gambling. But one must go to Scotland before finding another such scene as that which is common on the Sabbath in the Cornish towns and villages. Here is "a picture sketched 'from life'—taken possibly on a sunny day, but a true picture for all that.

"Sunday at Penwinnin was a fair specimen of the Lord's Day in Cornwall. A sacred stillness rested upon every thing, strangely impressive after hearing through day and night the roar of the stamps and the clank and clatter of the other mine machinery. In place of the miners in red-stained dress, with the candlestick in front of the hard round hat, with pick and borer and powder-tin on the shoulder, there came to day groups of serious looking men in sober black. The mine maidens who had gone to and fro with their large, loose sun-bonnets, appeared now in colors bright and gay as their own ruddy cheeks, and with ribbons perhaps too profuse and brilliant to please a severe taste.

"The stillness seemed to give a new charm to those grand old granite hills, standing out in the clear air, so sharply cut and so richly colored, against a sky of the deepest blue. Is it the nearness of the sea or is it the frequent rain that

gives such a depth of color, such greens to the grassy slopes, such a vivid yellow to the furze, such color even to the rocks, hoary with lichens of daintiest hues, the patches of deep orange relieved by velvet borders of dark moss?

"But already the earliest comers gather about the door of the little white-washed chapel—the women taking their places on the free seats of 'the women's side', the men standing about the door as if somewhat shy of entering." ("Daniel Quorm," 2nd series, pp. 79-80.)

And shall we take a step farther and enter the little "chapel", as the Methodist place is everywhere called there. In the towns there are some of the largest, stateliest, and handsomest places of worship that British Methodism can boast. But perhaps to the readers of this magazine this village sanctuary will have most interest. Looking around at the uneven whitewashed walls, one finds but little beauty certainly. A plainer place could scarcely be imagined. At one end is the pulpit, often an absurdly high box that reaches almost to the ceiling; the Bible, well-worn and with many loose leaves projecting beyond the gilt edges, rests with the hymn book on a cushion of faded velvet. Round the chapel there is a row of hat pegs, piled up with a motley collection of head-gear. The few pews are tall and straight, ugly and uncomfortable, as if designed to make sleep impossible, and they stand with a Pharisaic contempt for the bare and backless forms in front and on either side of them. A little gallery in which the choir gathers, completes the heavy and ungainly appearance of the place.

But, good reader, do not despise these whitewashed sanctuaries which dot the bleak hill-sides of Cornwall or cluster in the villages. Hallowed places are they, and many in heaven look down and hold them dear and sacred, second only to the Celestial City itself, paved with gold and glorious with gates of pearl.

And now the service commences. Every body sings, heartily too, and in tune. The tune is an old-fashioned one in which the treble and bass part company for half a line, like a stream cleft by a rock, each holding its way to meet again raptuously at the end of the verse. And now they kneel in prayer. And as the preacher prays, simply and earnestly pleading with the Heavenly Father, an irregular volley of "amens" rises from all parts of the chapel; once or twice giving place to a rapturous "Praise the Lord!"

We must not stay for the sermon. Naturally religious as the Celt is every-where, dramatic, imaginative, emotional, when the fervor of Methodism takes hold of them we should expect them to be like their cousins in Wales, naturally good preachers. Nothing has done more to keep alive and to feed the spiritual life of the Cornish people than "the local preacher" as he is called—often a man untaught save by shrewdness and experience, those best of teachers, there is often in him such a combination of pathos, imagination, and hard-headed common sense as can rarely be found elsewhere. From amongst these men came Caravossa whose biography all Methodism treasures, and Dr. George Smith who gave us the best British history of Methodism. Of quite another type but purely Cornish was Billy Bray too, whose life has been read amongst English people everywhere, and only in the midst of the mining districts could have been found the character of Daniel Quorm.

(The end.)

JENNIE COLLINS.

BY LILIAN WHITING.

"Get work :

Be sure 'tis better than what you work to get."

There is perhaps no surer test of a great nature than the fact that it gives always of its best. Whether its best be actually great, or only mediocre in quality, seems to matter little, because it acts upon a plane where the divine alchemy is at work, and where forces are governed by spiritual rather than by material laws. Tried by this standard the life of Jennie Collins was one which it is well for us to pause and contemplate, both for its suggestive lesson of the possible power of human helpfulness, and that greater lesson of how God feeds the soul which places itself in the current of spiritual activities.

In the mystic truth that "he who loseth his life shall find it," there lies hidden a practical, every-day fact, one as demonstrable as a problem in Euclid. The nature that forgets itself in devoting its energies to a noble aim has, by this act, risen to that plane where the spiritual, rather than the natural laws, govern events; and it thus meets the reward, by the eternal law of the correlation of forces.

With probably little comprehension of this philosophy, Jennie Collins yet entered into this experience.

Her life and her work are a very unique affair, and as it begins to recede into distance the perspective view is an impressive one. Here was a woman without wealth or influential position; with meager education; without that charm of personality, which may not be distinctively grace, beauty, or breeding, but is subtler and more potent than all; a woman lacking these, yet who lived an humble life in a manner that has made it an achievement, a lesson, and an example. Not only is this true; not only did she do great good, but she also helped other people to do good; she had the rare gift of directive force, and she made herself a worthy and faithful leader for large numbers of people whose intelligence, culture, and circumstances were immeasurably in advance of her own.

I am not trying to claim for my subject the rôle of a romantic heroine. It is a plain story of humble life that I have to tell. It is the story of a woman whose sole gift was an ardent desire to be helpful to others who were even less fortunate than herself. Nor was she, I judge, what many would call spiritual by nature; she worked by means of practical agencies and through material channels. If she needed ten dollars to use in her philanthropic work, she would probably have gone out on the street and asked some man to give it, rather than to pray to the Lord to send it. After all, the two methods may not differ so widely as we have fancied.

In saying that Miss Collins was not fine in manner, I should not like to be understood as saying she was not fine of soul. The truth would be, I think, that, while not refined, she had yet a latent capacity for refinement, and an intuitive appreciation of it. I know nothing more touching than the following anecdote that Mrs. Livermore relates of this humble working woman :

"The Women's Congress was advertised to meet in Syracuse, New York, in October, 1875. Jennie Collins came to me 'with a great longing in her heart,' as she phrased it. 'I have no recreation,' she said, 'and I am up to my eyes all

the time in other people's troubles. The one thing I enjoy most is the society of cultivated and refined people, and I have little of it. Do you think it could be managed so that I could attend this Women's Congress? I am poor, you know, and have no money.'

"It was very easy to manage it, and she went to the Congress, was made welcome in one of the best families of the city, and enjoyed the occasion most thoroughly. Maria Mitchell presided, there was an unusually large attendance of notable women, the papers presented and the discussions that followed were intensely interesting and the audiences large and enthusiastic. It was one of the most brilliant meetings the Congress ever held—it has never been surpassed, before or since.

"'I don't know what heaven may be like,' said Jennie, 'but I never can be happier than during those meetings, not even in heaven. The people who entertained me, the talk at the Congress, the ladies whom I met, all seemed heavenly.'"

Jennie Collins was born (some fifty-five years ago) into rude and humble conditions. She was of respectable but uncultivated New England origin, and at the age of fourteen she was thrown upon her own resources for support. She obtained employment as a mill operative in a factory village, and afterward sought a place as nurse in a private family in Boston. The girl, young and untrained as she was, felt the stimulus of city life.

She had the responsive temperament of the born reformer. The first mutterings of that storm aroused by the slavery conflict were heard in her youth, and the girl became an ardent—one may almost say a violent—abolitionist. She abhorred slavery and was stirred with sympathy for the slave. The elements of character that were destined to make great the life-work of the woman, began to stir and kindle in the girl. From domestic service she went into that of a large tailoring establishment. In 1851, when Daniel Webster visited Boston, a number of young women of whom Jennie Collins was one, met him at the depot to escort him to the agricultural fair; but it is said Miss Collins refused to walk in the procession on account of his famous speech of March 7, on the fugitive slave law.

The years passed away and the war came on. It touched and thrilled all the poor working girl's fervor and patriotism and philanthropy. She organized her fellow-employees into a band to work for the soldiers out of hours. Her enthusiasm communicated itself to them. All through those terrible years Jennie Collins did what one woman could. She, and her company of assistants, supplied thousands of knapsacks with little articles of comfort and use,—articles made in their scanty leisure hours out of material purchased from their meager earnings.

At the close of the war, hospitals were established all over the North for the care of the sick and wounded soldiers. One was opened on Springfield Street in Boston. Jennie Collins, quick and fertile in resources, conceived the idea of a strawberry festival for the benefit of the soldiers, and the plan was carried out with eminent success. Another of her projects was to have six of the handsomest soldiers photographed on one card with the words "The boys who saved us," printed below; and having a large number struck off

she went about the streets selling them, and realized a considerable sum to be devoted to the further aid of the hospital patients.

I have said Miss Collins was not an educated woman, and in a technical sense this is true. But life was educating her in all these years, and the decade from 1860-70 was the preparatory school in which her faculties were trained, her powers of observation cultivated, her nature tuned to the key of her especial work. Her native force of character and Yankee shrewdness had naturally made her a leader among the industrial working classes. She had a good deal of pugnacity as well as tenacity of nature and made herself a champion for the rights of working girls, and a vigorous denouncer of their wrongs. She was forcible, if not eloquent, and if her speech was at times "more Saxon than saintly," we will remember the grade of life from which she sprang.

She must have been one of the first, I think, to strike an entering wedge into the hydra-headed oppression of wealth against poverty. In the years from 1868 to 1870 the labor question was an exciting one in Boston. Meetings were called, and the tide of feeling was perhaps the deeper because it ran in narrow and almost exclusively local channels. The labor question had not then risen to the dignity of a national issue. At many of these meetings Miss Collins was one of the leading speakers, and she had a vein of keen common sense and a shrewd Yankee wit that made its impression.

Jennie Collins has been spoken of as one of the "women's rights" leaders—to use an obsolete term. This is not true; women's "rights," by which is usually meant women suffrage, was first advocated by educated women—women who had been born into the only aristocracy that we recognize in America—the aristocracy of intelligence and culture. Neither Mrs. Lucy Stone nor Miss Susan B. Anthony came from homes of wealth; but they came from families of education and refinement. The early life of Mrs. Livermore was, I believe, one of material limitations and intellectual wealth. But there is a vast difference between those limitations of circumstance and opportunity that sharpen and develop the faculties and push the boy or girl out to seek the higher culture and finer attainments of life, and the privations which dwarf and enslave the spirit. Emerson's boyhood is a notable example of limitation as distinguished from the privations of life.

Miss Collins was born into the privations; and while the distinguished women whose names I have mentioned, and others in their circle, gave most generous and sympathetic recognition to the many sterling qualities of Miss Collins, the relation between them was, naturally, one of just deference on her part and of never-failing kindness on theirs.

Miss Collins had her distinctive work and place; a work to do that no other could have done as well, and it is in respect to this alone that she should be considered.

She was earnest in some directions of self-education, and became herself a teacher of history in free evening classes for working girls. In 1869 an "eight hour convention" of laborers was held in Boston and Miss Collins was one of the speakers. She spoke at various meetings, here and there, with the excellence that lay in a plain and direct expression of a good impulse and of good common sense; but it is idle to claim for her qualities of eloquence or attraction, although she had a native force which the more indiscriminating of her hearers may have mistaken for eloquence. Her integrity of purpose was sufficient to bear entire truth-telling; and her genuine virtues require no glossing over of defects or any efforts to invest her with qualities she did not possess. For myself I confess,—and I confess it with a certain humilia-

tion as I recognize now the genuine nobility of the woman,—that the only time I ever heard Miss Collins speak I was very strongly repelled; I was much younger and much less tolerant than I am now, and I held the faith that the rights of the platform were in a way divine and were limited to a few speakers. Yet, as I summon up the trains of memory, I recall that Miss Collins had something to say and that she said it. The occasion was the meeting in Boston of the "Women's Congress" in 1880, where, at one session, by the courtesy of the president, Miss Collins made some pleas for the object she had at heart,—the welfare of the women employed in the industries. However, in thus slipping down to the date of my own first personal knowledge of this phenomenal woman, I have run ahead of my story.

It was early in 1870 that Jennie Collins inaugurated a series of open air meetings under the old elm on Boston Common to advocate the need of providing cheap and rational amusement for working women. It would seem from this that seventeen years ago Boston had not made that advance in liberal thought and religious exaltation which now invests her municipal councils in whose eyes any exhorting on the Common is held to be a device of the criminal classes. At date, if the Archbishop of Canterbury or His Holiness, Pope Leo XIII., were to venture a spiritual exhortation on the Common they would be subjects for arrest and imprisonment. We are a truly good and highly enlightened community now, and our religious fervors must be taken decorously within the sanctuary.

Those open air meetings were the preliminary movement that resulted in that unique establishment known as "Boffin's Bower." Regarding the name, Mrs. Livermore thus relates Miss Collins' idea:

"It I had called my place 'Headquarters for Working Women,' or any other similar name, said Jennie, when criticised for giving her humane establishment so incongruous a cognomen, it would have attracted no attention whatever. But when I put up the sign 'Boffin's Bower' every body ran up to the room to see what the place was. I made lots of acquaintances and friends that way, and got a great deal of help. And then I was a reader of Dickens, and took a great fancy to 'Boffin's Bower' and the people connected with it. I have never regretted the name."

There is always a conscious date when we come into real relations with life. It may come to some in early youth and to others not till late maturity; but sad must be the lot of that man or woman to whom it comes not at all. Jennie Collins must have been well past her fortieth year when she discovered her true work. The years before had been an essential preparatory period,—a season of development of which this work was the fruition.

"Boffin's Bower" was not unaptly named. There were few characters in the great novelist's repertory which had not here their prototype. Here was organized help for a class that needed it most, and for whom, amid a great city's varied and munificent charities, there was no provision. For the sick there are hospitals; for the intemperate and the immoral there are institutions; for the vagrant, the pauper, and the criminal, adequate provision is made; but for the woman without home or friends, who has yet health and a desire to earn an honest living, the municipal charities make no provision.

The moment the woman enrolls herself on the side of absolute vice or absolute pauperism, she is, after some fashion, cared for. There's something rotten this side of Denmark when such a state of things exists. How clearly Jennie Collins perceived this grave error; how wisely and nobly she strove to meet the need, my poor words are too weak to

portray. As Mrs. Livermore has truly said, "For lack of a better descriptive term, we must call the work Christ-like."

Boffin's Bower was two rooms up one flight of stairs on that crowded and noisy thoroughfare, Washington Street. It was no prototype of that bower "by Bendemeer's stream." No nightingales sang there. Its *habitués* were the less intelligent and the less elevated classes of women. It would not be fair to speak of them as degraded, yet in individual cases this term would not be inappropriate.

Here Jennie Collins established herself to lend a helping hand to distress or temptation. Food and articles of clothing were supplied; employment sought; good influences brought to bear. A free dinner was supplied during the winter months. A reading-room was arranged where the city papers, many periodicals and books donated were found. The city journals gave their subscriptions to the Bower. Once a year Miss Collins held a fair for the benefit of her enterprise, and the merchants, hotel proprietors, and citizens contributed liberally. She had earned the confidence of the community and it was known that she was a faithful almoner.

This work was not all sunshine and roses, albeit the moralists claim that a good action is its own reward. Miss Collins worked always with insufficient means; she took hold of this rough work, often I am told, scrubbing the stairs herself. Nor was she always regarded by her beneficiaries with unmixed gratitude. Poor, ignorant, and helpless they were, therefore, the more exacting. They had no experience of life by which to measure results. Yet the courage and faith of Jennie Collins never wavered; her patience—which in her intercourse with the world there were easily defined limits—was practically unlimited with her dependents.

For seventeen years this unparalleled devotion of one woman's life to an obscure and often misunderstood charity, went on. Devotion, did I say? Consecration, rather. In the midst of a great city's activities and amusements she came and went. She crossed the thresholds of beauty and

luxury only to solicit aid,—this woman who asserted that the reason she went into domestic service was because she wanted to see how cultivated people lived. She saw the brilliant social panorama only from afar, she who had a latent passionate love for beauty. Yet, this woman was doing all the while a work that angels smiled to see. Is not this its own commentary on our discrimination of the values of life? Unconsciously this unlettered woman seemed to have taken for her watchwords those lines written by Professor Amiel in his *Journal Intime*:

"Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower of the opening heart; to hope always like God; to love always,—this is duty."

Suddenly, on all this active, unselfish, self-sacrificing life, death laid his hand, and the eager, erratic, great-hearted, impulsive woman, with her latent longing for beauty and culture, passed into the immortal stage of existence.

The Helping Hand Society takes up the dropped threads of her work; and the feet so tireless in their errands of love and helpfulness now tread the fairer lands on the shores of the River of Life. But her work lives, and she lives in it. No genuine effort was ever lost. Faith and patience and love spring up again and bear their harvest. She gave of her best, and by this test we find her great, and we learn lessons from the repressed pathos of her life. Where there is the spirit of doing good, the means will be found. It is one of the eternal truths that:

"No life can be pure in its purpose and strong in its strife, And all life not be stronger and truer thereby.

Know this surely at last, honest work, honest sorrow, Honest work for the day, honest hope for to-morrow,— Are these worth nothing more than the hand they make weary,—

The heart they have saddened, the life they leave dreary? Hush! the sevenfold heavens to the voice of the Spirit, Echo: He that o'ercometh shall all things inherit!"

THE JEWS IN PARIS.

BY MAXIME DU CAMP.

Translated for THE CHAUTAUQUAN, from the *Revue des Deux Mondes*.

One hundred years ago the number of Jews tolerated in Paris did not exceed eight hundred. They lived subject to the discretion of the lieutenant-general of the police who watched them ceaselessly, and held them in a state of almost absolute dependence. Only a few branches of trade were open to them, and these the lowest and least remunerative. Suspected, vilified, despoiled, falsely accused of crimes, the objects of old women's tales, the bugbears of nurses, exposed to all criticism and outrages, they lived secluded lives, seeking no revenge, not molesting others, trying only to support themselves.

The Jews present the example of the most cruel, the most persistent injustice ever inflicted by one part of the human family upon another. Begun in the Dark Ages, the scenes of horror and gloom attending their persecutions were repeated from generation to generation, as the fulfillment of the requirements of a sacred tradition.

France was guilty with other nations of this monstrous iniquity; but it belonged to her to put an end to the practice. The French Revolution had decreed the equality of men. In the year 1791 the right of citizenship was accorded to the Jews. Their quarters in Paris began to increase in

numbers. It was natural that these people should flock to the city where for the first time the gates of social life and the rights of citizenship were opened to them.

It was in no sense an invasion they made, however. Prudently, as if they were testing their vantage ground, they arrived in small groups, established themselves without noise, and seemed to be lost in the crowd. At the present time they number about forty-five thousand which is two-thirds of the whole number of Jews in France.

The Jewish community is divided chiefly into two classes, the number and condition of which are singularly unequal. One contains a few of the exceptionally rich; the other a great multitude of the destitute. Between these two extremes is a group of persons in moderate circumstances, who, if successful in their enterprises, may elevate themselves into the wealthy class, or if unfortunate, may fall into the ranks of the poor. A common faith and respect for the traditions of their ancestors animate the breasts of all; but it is to charity that they are indebted for the strong bonds of union which hold them almost as a family.

The first attempt made to reduce to a system Jewish benevolence dates from 1809, when a "committee of assist-

ance and encouragement" was founded. Much good was accomplished through its agency; but the whole work remained in narrow limits, and developed slowly, until a noble and intelligent man gave a determinative impulse to the undertaking.

This was Albert Kohn, born in Hungary in 1814. When he was living in Vienna, severe restrictions were in force against the Israelites, and he was not permitted to pursue, as he desired, a course of study in the Oriental Academy. Owing to the prejudice against his religion, he was obliged to go to the public library to learn by means of its dictionaries the Arabian, the Sanscrit, the Syrian, and the Persian languages.

It was the celebrated Baron Hammer, who, astonished at hearing the young student comment on an obscure passage in the Koran, said to him, "Leave Vienna. Go to Paris where all doors will be open to you." Kohn accepted this advice and in 1836 went to Paris. There his proficiency was remarkable. Only one person in his time could dispute with him the gift of languages, and that was the Cardinal Mezzofanti.

Kohn loved his people with a profound ardor. Wherever the Jews were oppressed he ran as a voluntary ambassador, claiming for them justice and humanity, and succeeding in obtaining many redresses. In his extensive travels through the Orient, he established schools in every city possessing a Jewish quarter. To the last day of his life, March 15, 1877, nothing ever served to diminish his zeal.

Scarcely had he established himself in Paris, before he began the work of a missionary of charity for the poor of his own race in that city. He sought to enlist other generous minds, and together they shortly succeeded in organizing the Jewish *bureau de bienfaisance* (board of charity) which has become one of the most effective of all of its class.

Thanks to the large gifts of the Rothschilds who allowed him to draw upon them almost without limit, and of many other noble souls, he was enabled to put at the command of this organization large funds. It became a great central power from which radiated numerous branches of charitable work.

Among the institutions erected for the various classes of the poor, were several which had for their founders and patrons different members of the family of the Rothschilds. James de Rothschild bought on the *Rue Picpus*, a plot of ground and built on it a commodious hospital which was opened in 1852. It contains one hundred thirty-four beds in the three separate departments devoted to the men, the women, and the children. The services which it has rendered and will render, can be best appreciated by the fact that up to 1887, it had received, lodged, and cared for 31,956 sick persons. It does not restrict its benefactions to those admitted to its halls, but gives free medical consultations to all who apply, whether Jews or not. It also supplies the sick with medicine, and even sends physicians to visit them at their own homes, when necessary.

If the hospital is especially devoted to the Israelites, it does not follow that it remains obstinately closed to others. Every victim of an accident upon the public highway is welcomed; it never refuses to open its doors in cases of urgent necessity. Its managers are very generous in this regard.

When the sick are cured they are not abandoned. Two buildings, erected by other members of the Rothschild family, provide longer for their needs. Thus they are prevented from going to work before they are sufficiently strong, or from suffering should they be unable to find work. This

provision makes the hospital complete and irreproachable.

Communicating with the hospital by means of a yard is another building known as the Home for the Incurable. This was built by the Baroness James de Rothschild, who provided also a fund sufficient for meeting the expenses of seventy inmates. Here those in whose cases there is no hope of restoration to health, can live, sheltered, suitably nourished, and kindly cared for.

In addition to the unfortunate ones who have been, are being, and will be, helped by these three institutions,—the hospital, the homes for the convalescent, and the home for the incurable—there are many others who can never be reached by them. These fall to the charge of the *comité de bienfaisance*. The organization of this committee is as complete as possible. Independent of donations, of subscriptions, or any thing of the kind, its funds are supplied by an annual lottery which brings from \$80,000 to \$90,000. Its founders look upon the ends attained by it as justifying the means employed. They are enabled to afford temporary help to the needy and to foreigners; to make distributions of fuel and clothing; to furnish tools to workmen; to make small loans of money, etc., etc.

Two departments of the work done by this committee deserve special mention. The first has for its care the matter of furnishing houses for the poor. The Jews more than any other people are exclusive; the promiscuity of tenement houses fills them with horror. With many of them, the small daily gain is absorbed by the daily need of the barest necessities of life. The question of a home thus becomes an urgent one. Comfortable lodgings for more than sixty families have been erected in the Jewish quarter, the rent of which the committee becomes responsible for.

The second department referred to has for its special work the providing for the burial of the poor Israelites. Judaism has its own particular ceremonies over the dead. Of these, deemed so necessary, many, condemned to be buried in the potter's field, would be deprived, were it not for this organization which meets the required expenses.

I have thus far told what the Jewish community of Paris has done for its sick, its helpless, its old people, and its dead. In order to be complete I must speak of the care with which it surrounds its children. Through the efforts of a noble Jewish woman, Madame Coralie Cahen, a house of refuge was opened in 1866 in Romainville. It was to serve as an asylum for young Jewish girls, whom the prudence of the police and the severity of the law sent to the house of correction. The attempt was made to combat evil instincts—the consequence of bad example—and to replace them with noble aspirations for a true life. The results obtained were good; and as the nature of charity is insatiable and always seeks to do more and do better, the many good women who had been enlisted in the cause, began to extend the work. Beds were added in the dormitory, and then soon they were overcrowded. It is hard to close one's ears to the importunities of the unfortunate, and necessity forced them to seek larger quarters.

They removed to Neuilly, a mile and a half distant from Paris, where they were temporarily provided with a larger house. In process of time, and through strenuous efforts, a large sum of money was raised, sufficient to erect a building which does honor to the cause. This was opened June 4, 1883. It contains at the time of the present writing, ninety inmates, uniformly and neatly clad. As a result of the work done by this institution the doors of the houses of correction are being closed for want of inmates. The school is killing the prison.

The remarkable success attending this institution will be

better understood when something of the personal history of the woman at its head is known. She was the widow of a physician who had been celebrated in Paris. At the breaking out of the Franco-German War she hastened to the frontier, where she was soon installed in an army hospital as chief nurse. The labor shortly became too heavy for those in attendance, and Madame Cahen, knowing from experience that among the sick, nothing is of so much value as the prompt and tender care rendered by the women belonging to church organizations or religious communities, sent an appeal for help to a convent. For a reply seven sisters came to share in the labors. These good women were not ignorant of Madame Cahen's belief, but they accepted without hesitation her authority, and at the end of a few days addressed her only as "the mother."

When the war was over and the soldiers began coming home, many whom the fortunes of arms had spared were not among the number. Some, sick or suffering from their wounds, were not able to leave their hospitals; others more unfortunate still had been caught in an attempt to desert or had shown themselves insubordinate and refractory. Punished by the brutality of the laws of war, which are contradictory to all humanity, they had been condemned to several months', some to several years', enforced military labor. Subjected to implacable discipline, far from home, never hearing from their families, despondent under the severe climate of the north, without any money to alleviate their destitution, they had become objects of commiseration even to their conquerors. No exceptional rigor was applied to them, they were treated the same as the condemned German soldiers; but exile and ignorance of the language added to their suffering those mental griefs which double its intensity.

They were not forgotten in France; kind-hearted persons were devising ways to secure their release. This could only be done by going up and down through all Germany, seeking them out. Among those engaged in this work was Madame Cahen. Alone she made three journeys for this cause. She knocked at all doors, asking, "Have you any French prisoners?"—soliciting their release, never growing discouraged, risking her health. She became a strong force which was not to be resisted. In this work she was powerfully aided by the Empress Augusta. As a testimonial that the latter also loved to alleviate suffering, she gave to Madame Cahen a brooch ornamented with the cross of Geneva which is the symbol of humanity, and the safeguard of those who wear it.

An officer who had charge of the fortress of Graudenz and who released the French prisoners confined there and brought them into the presence of Madame Cahen, gives the following account of the affecting scene:

"It was very cold, and she had gone into the guard-house to warm herself at the stove. I said to her, 'Here are the prisoners, Madame.'"

"She turned quickly and stood before them. There were eleven of them, hat in hand, looking at her, and wondering why she was there. Her voice trembled as addressing them she said: 'I am a French woman.' 'You, a French woman!' 'Yes, I have just come from France expressly to see you.' 'To see us? you? a French lady?' they stammered, and all those men who had experienced the horrors of war and imprisonment and endured them without a complaint,

broke down sobbing. She wept also; and the officer adds: 'I retreated into the guard-house for my own tears blinded me.' They were all set at liberty.

It was such work that this woman did and such thanks she received. She went seeking aid even to the crown prince, even to Emperor William himself. Nothing daunted her; she was insistent and persistent. More than three hundred prisoners of war owe their freedom to her. It has been said—I have said it myself—that the Jews have only a faint sentiment of patriotism. O, Jew, forgive me!

When such a woman stands at the head of a charitable institution need any wonder at the untiring vigor with which all its interests are pushed forward, at the obstacles which are overcome, or at its great prosperity? Bearing about with her constantly the memory of her own child who was snatched from her by death, she works for these poor waifs who are placed under her care.

Another beneficent institution, the Orphanage, which is now a very complete establishment, had a humble beginning. I find the first trace of it in 1810. A little girl of five years of age was left an orphan; she was placed by some Jewish ladies, at their own expense, in the care of a woman who was to provide for her, and teach her some useful calling, for seven years. This plan was viewed with much favor; the practice grew, until the numbers became so large that it was necessary to furnish a home where they could be cared for together. The ladies made an appeal for help to which a generous response was given. They then opened a home, upon which so many calls were made that before long its capacity was tested to the utmost. But in crowded quarters the managers contrived to carry on the work for seventeen years. Then Madame Solomon de Rothschild bought a plot of ground and built an orphanage amply adapted to the demands made, which was ready for use in June, 1874. When I visited it, it contained fifty girls and fifty-seven boys. It is well managed in every particular. It is a school closed to all outside influences. The children upon entering are cut off from all intercourse with their former homes, and thus the dangerous influence of old associates is avoided. All the teaching is done by women, most of whom have been brought up in the building. All the work of the house is performed by the older scholars. Places of employment, as far as possible among the people of their own race, are found for the inmates when they are capable of filling them. The scholars very rarely entirely sever their connection with the school. Many deposit their earnings in a bank established in the house, for which they receive good rates of interest.

No people have been more cruelly treated than the Jews who proclaim themselves to be the people of God. For eighteen centuries humanity has been embittered against them. They have remained unmoved in their faith, and in their customs, and have given an extraordinary example of the strength of their convictions. They are not even yet shielded from certain prejudices which time only will cause to disappear. But they can at least lead a free life, and sustain, as others—often better than others—unmolested, the struggle for existence. If they are generous, if charity is their greatest virtue, it is because they have not forgotten the old times of persecution. And if they pity those who suffer, it is because they have indelibly stamped upon their minds, the memory of their own sufferings.

THE PROPHET'S COUNSEL.

BY MRS. CLARA DOTY BATES.

Day through no lengthening shadow of a palm
Nor crest of hill had cast
A wing of shelter in that desert calm,
Glaring, unbroken, vast.

So, prophet and slave alike, when night fell down
With heat and thirst oppress,
Hastened to fling their aching bodies prone
Upon the sands to rest.

"Allah has care for all his children," sighed
One of the band, "always
He watches; though my camel is not tied,
He will not let it stray!"

The prophet hearing, lifted his gray head,
And with stern finger raised,
"Allah be trusted always, friend," he said,
"Allah be always praised,"

"But tie your camel first!" and then to sleep,
His patriarch forehead bent,
While he, the one rebuked, made haste to creep
Obedient from his tent.

That trust is sweetest and that faith the best
Which, having done such share
As human life demands, then leaves the rest
To the dear Father's care.

THE MANUFACTURE OF ILLUMINATING GAS.

BY DR. JOSEPH D. WEEKS.

"Gas is spirit." So wrote Van Helmont, the most learned chemist and physician of his time. So little was known in his day, the first half of the seventeenth century, about the nature and composition of bodies that it was believed that there was but one aeriform body—air, and that the many mysterious phenomena it exhibited, the lurid flame, the sulphurous fumes, the dread flash, were the work of imprisoned spirits. To these captive spirits Van Helmont gave the name "gas" from the German *gahst* or *geist*, a ghost or spirit.

This same Van Helmont noticed that when animal or vegetable substances were heated in a close vessel, "spirits" were obtained, "not red like those of wine," but which "burned with a bright flame". In all essential particulars this was the illuminating gas of to-day, and the process of its manufacture the same as we now use. There were the carbonaceous material; the retort heated from without. It was not until 1688, however, that mention of an inflammable gas from coal is recorded. In that year the Rev. John Clayton, a Yorkshire rector, who had visited the then New World, wrote a most interesting letter to the Royal Society, giving an account of several observations in Virginia, particularly "concerning the air". He writes: "Some sulphurous spirits I have drawn from coals, that I could no ways condense, yet were inflammable, nay, would burn after they passed through water, and seemingly fiercer, if they were not overpowered therewith. I have kept of this spirit a considerable time in bladders, and though it appeared as if it was only blown with air, yet if I let it forth and fired it with a match or candle, it would continue to burn until all were spent." These "sulphurous spirits" Dr. Clayton called "spirit of coals."

Others made similar experiments. In 1767 the Bishop of Landaff showed how gas might be carried in pipes, and in 1787 Lord Dundonald lighted Culross Abbey with gas produced in the manufacture of coal tar.

The history of practical gas lighting, however, begins with Wm. Murdoch's lighting of the famous Soho workshop of Boulton & Watt. In 1798, after several successful but temporary uses of it elsewhere, he lighted a portion of these

works with gas made from coal. From this time the use of gas as an illuminant ceased to be an experiment, though there were endless difficulties to overcome before the process of its manufacture and purification and the methods of its distribution and use were satisfactory.

In 1804 the Lyceum Theater of London was lighted with gas made by the Lebon or French process from wood. The next year Murdoch lighted the first cotton mill and in 1809 the street lamps of Pall Mall used gas. So rapidly did the new light grow in popular favor after this that in 1822 there were in London 4 gas companies with 1,315 retorts and 47 gas holders, producing 397,000,000 cubic feet of gas annually. In 1885 the production of gas in the United Kingdom reached the enormous total of 92,637,747,635 cubic feet, 9,378,904 tons of coal being carbonized in its manufacture. The capital is estimated with the premium at \$454,960,000. The value of the residual products was \$14,520,000. The consumption of gas in Paris in 1886 was 12,079,956,790 cubic feet.

Though good Dr. Clayton's mention of his "spirit of coals" was in a letter about Virginia, the "sulphurous spirits" he had noted in that colony do not appear to have been utilized for illumination. In 1796, however, two years before Murdoch lighted Boulton & Watt's workshop, Peter Ambrose & Co., of Philadelphia, lighted their amphitheater with "inflammable air". The next year Benj. Henfrey experimented in Baltimore with gas made from wood and some little time after actually lighted Richmond, Va., with gas so made. In 1802, two years before gas was first used in London, and at a time when scientific men were bitterly opposing its use, it was proposed to light Philadelphia with gas, and this same Henfrey was suggested as a proper person to do it. He proposed to light not only Philadelphia, but the light-houses and sea coast with coal gas, and received, April 16, 1802, a patent for an "improvement, being a cheap mode of obtaining light from fuel". The year 1816 was a period of considerable activity in the United States in the introduction of coal gas as an illuminant. Congress was memorialized to aid in introducing it into Georgetown, D. C.; a company was formed in Baltimore and works

erected; New York took steps to introduce gas; a mill near Cincinnati began its use, and on November 25 the New Theater at Philadelphia was lighted with it.

It was not until 1821, however, that coal gas was successfully and continuously used in the United States for lighting. In that year the many attempts that had been made in Baltimore were at last successful. In 1822 Boston was lighted with gas, and in 1823 the New York Gas Light Company was started, though its successful operations date from 1827.

In 1886 it was estimated by Mr. W. W. Goodwin that there were 971 gas companies in the United States and 47 in Canada. Of the companies in the United States, 592 manufactured their gas from coal, and 296 under various patents and processes known as water gas, water and oil gas, etc. In Canada twenty-four companies manufactured from coal and sixteen from other processes. The output of 495 coal gas companies was 17,502,305,000 cubic feet, the income from which was \$30,452,710; 188 companies manufacturing by other processes had an income of \$10,291,000 from an output of 5,554,000,000 cubic feet. The average price of coal gas was \$1.73.99 cents, and of gas manufactured by other processes \$1.82.2 cents. The output of gas by 517 companies manufacturing from coal required 1,908,611 tons of coal. The output of 206 companies using water and other processes required 178,563 tons of anthracite coal. The capital required to work all the gas interests amounts to \$261,000,000, the income from which is about \$50,000,000.

Though all vegetable and animal substances when heated to redness in close vessels give off gas that can be used for illumination, it is only a very few that are adapted to the economical production of illuminating gas. The two most commonly employed, and the only ones to be considered in this article, are bituminous coal and petroleum. There are three principal varieties of bituminous coal, the non-caking, caking, and cannel. Because of its great abundance and cheapness, as well as from the fact that in the gas making process it fuses into "coke", which is of great value as a fuel, the variety most commonly used is the caking. The gas from this coal is in many instances inferior in illuminating power, but this lack is supplied by using cannel coal and other enrichers. Good Pennsylvania gas coal contains on an average 36 per cent of volatile matter, 58 per cent fixed carbon, 6 per cent ash. The object of the gas making process is to drive off the volatile matter as gas, leaving the fixed carbon and ash as coke. A portion of the carbon of the volatile matter is also deposited in the process. Petroleum contains the two elements necessary to make an illuminating gas—carbon and hydrogen, in about the proportion of 85 parts carbon to 15 hydrogen. The gas made from petroleum is rarely used by itself for illumination but is mixed or diluted with other gases.

The manufacture of coal gas consists of three distinct operations, (1) *distillation*, the driving off of the gases from the coal by heat; (2) *condensation*, the separation of the water, tar, and other condensable vapors; (3) *purification*, the removal of the sulphur compounds and carbonic acid.

If the bowl of an ordinary clay pipe is filled with small pieces of bituminous coal, covered over with clay, and placed in a bright fire, smoke will at once begin to issue from the stem. The smoke soon ceases, when, if a light is applied to the hole in the stem, the gas then issuing will burn with a bright steady flame, while a thin, black tarry liquid oozes out of the hole. This is on a small scale the distillation part of the gas making process.

In the manufacture of gas on a commercial scale, coal is

placed in long, horizontal \square -shaped retorts, made sometimes of iron, but usually of fire clay, set in groups or benches of three, five, six or more, and heated from the outside by a fire, usually of coke. The coal being charged, say from 160 to 200 pounds, the mouth of the retort is closed with a lid held in place by a screw, the joints being made tight by luting with clay. As the retorts are usually red hot from previous charges, the gas begins at once to pass over from the coal to the condensing apparatus. In about four hours the retort is opened, the coke drawn and quenched with water, while a new charge of coal is introduced, and thus the process is a continuous one. The character of the products of distillation varies greatly with the coal charged and the heat applied. Too low a heat gives a large proportion of condensable vapors, which are lost in the tar; too high a heat injures the quality of the gas by decomposing it into non-luminous marsh gas and hydrogen.

The products of distillation are, roughly speaking, four: gas, ammoniacal liquor, tar, and coke. The yield of a ton of coal varies greatly. The products of a ton of Pittsburgh coal may be taken at 10,500 cubic feet of gas, 1,450 lbs. of coke, 20 gallons of ammoniacal liquor, and 140 lbs. of tar. The gas goes to the condenser and purifier to be prepared for distribution to consumers. A part of the coke, say one-third, is used to heat the retorts, and the rest is sold. The ammoniacal liquor is made into sulphate of ammonia, a most valuable manure, 108 gallons of liquor making one ton of sulphate, while the tar is used to make an almost endless variety of substances, the most brilliant and varied colors, anilines, the most delicate perfumes, the most useful medicines, and the sweetest product, saccharine, known to man. A list even of the products derived from this black, ugly looking tar would fill this column. There is no fairy tale that in wonder or interest surpasses the story Sir Henry Roscoe tells of coal tar. From the tar of a ton of coal are obtained 71.6 lbs. pitch, 17.92 creosote, 13.44 heavy oils, 8.96 yellow naphtha, 6.72 naphthaline, 4.18 naphthol, 2.24 alizarine, 2.24 soluble naphtha, 1.57 phenol, 1.12 autrine, 0.784 toluidine, 0.47 anthracine, and 0.896 toluene. From the toluene, saccharine, more than 200 times sweeter than sugar, is made. These are again broken up, according to Roscoe. Already there have been obtained sixteen distinct yellow dyes, two orange, thirty red, fifteen blue, seven green, besides a number of browns and an infinite number of blendings of all shades. From coal tar comes a product that quiets fever, that serves as the basis of the perfume of "new-mown hay," that takes the place of the heliotrope flower, the vanilla bean, the bitter almond, and stranger than all, that wonderfully sweet saccharine.

The process we have been describing is the coal gas process. A considerable proportion of the gas consumed, however, is known as water gas. This is in reality a mixture composed of about two thirds water gas and one-third oil gas, the former produced by the action of incandescent carbon on steam, and the latter by the distillation of petroleum or its products. Water gas contains no illuminants, but has low specific gravity and a high heating power, while by almost any method of distilling oil, 70 cubic feet of 70 candle power gas can be produced from a gallon of oil. By diluting this oil gas with water gas an illuminating gas of excellent quality is obtained.

Returning to the coal gas as it left the retorts. This is a vastly different article from that delivered to consumers. It holds in mechanical mixture tar and water, which must be removed, else the distributing pipes would soon become clogged and refuse to permit the passage of the gas, and it holds in closer association other gases, as sulphuretted

hydrogen and carbonic acid, which, if allowed to pass with the gas and escape into the room when burned, would not only be offensive, but injurious to health. This mechanically mixed tar and water must be condensed and removed. The illuminating gas must be purified of its deleterious gases.

In condensation, that is, the removing of the water, tar, and other condensable vapors, from the gas, a number of methods and devices are employed. As the products of distillation from the retort are cooled, the vapors other than gas condense into the liquid ammonia water and the semi-fluid tar, and are removed, either by taking advantage of their greater specific gravity, in the hydraulic main and condenser, or by mechanical means in the washer and scrubber. The gas and vapors coming from the retort pass through a pipe called the "ascension" or "stand" pipe into the hydraulic main, which is a large, horizontal tube, half filled with tar, which condenses from the gas. Here condensable vapors as tar and ammonia water, begin to separate from the gas. From the main the gas passes forward to the exhaust or air pump, which pushes it forward to the condenser. The condenser consists of a series of iron tubes, placed in the open air, or more commonly in cisterns, surrounded with cold water. By this simple means the gases and vapors are cooled. The gas being fixed, remains a gas, while the condensable vapors are liquefied and separated. From the condenser the gas enters the washer and, at many works, from this into a scrubber, both being designed to more completely separate the tar and ammonia from the gas. The gas, in passing through the washer, which consists of a series of compartments, is subjected to the action of jets of water, which are sometimes sprayed by being thrown against iron plates. The scrubber is a large chamber partially filled with shavings, such as are used by vinegar makers, or coke, fragments of fire brick, flints, or even sticks and twigs, which are kept constantly wet by a spray of water, though dry scrubbing is sometimes used, as the illuminating power of some gases is reduced by contact with water. The process of condensation is now supposed to be complete. Practically all of the ammonia water in the gas has been separated from it, and passed into the well provided for it, while the tar has been drawn off into its own receptacle.

The gas is now ready for purification, that is, the removal from it of such impurities as have not been previously separated from it in the condensation process. These are chiefly sulphur compounds—largely sulphuretted hydrogen, ammonia, cyanogen, and carbonic acid. This purification is accomplished by lime or oxide of iron. In the early history of gas making, the gas was passed through milk of lime, the sulphur compounds and the carbonic acid forming with the lime, sulphates and carbonates. This process has been very generally superseded by the dry lime process, in which the gas is made to pass through dry or slightly moist hydrate of lime, placed on trays in iron boxes. In place of lime, iron oxide, either natural or artificially prepared, is used. Iron oxide has the advantage of lime in that it can be used again and again, and does not evolve offensive odors when exposed to the air after use. Lime was first abandoned because of nuisances which it occasioned, but iron oxides are now generally preferred by gas engineers on account of their greater economy.

The gas being purified, is now ready for collection, storage, distribution, and burning. Its constitution varies somewhat. The following are the constituents of purified

gas from the best Pennsylvania gas coal driven off at a moderate heat:

| | |
|------------------------------|---------------|
| Olefiant gas and H-C vapors, | 8.6 per cent. |
| Hydrogen, | 44.1 " |
| Marsh Gas, | 41.6 " |
| Carbonic oxide, | 5.1 " |
| Oxygen, | 0.1 " |
| Nitrogen, | 0.1 " |

99.9

From the purifiers the gas passes through the station meter, on its way to the holder, in which it is measured and registered. The holder or gasometer, a well-known sight to residents of our cities, is an enormous cylindrical tank, with a slightly conical top, constructed of iron plates and floating in a cistern of water. The tank is supported by chains led over pulleys at the top of columns and provided with weights to counterbalance the greater part of the weight of the holder, so that the pressure of the holder on the gas within will not be more than equivalent to a column of water six inches high, this pressure being sufficient to force the gas through the mains to the consumer. The gas is led into the gas holder through the water, and rising through it, lifts the enormous holder as it fills. At the outlet of the gasometer into the mains is a governor or pressure regulator, an automatic valve, serving to weaken the pressure of the gas in the mains. The mains are the large pipes leading from the gasometer or gas holder through the streets of the city to the service pipes at the houses. They are generally made of cast iron, varying greatly in diameter—from 3 to 30 inches. The joints are made tight by various devices, usually with hempen rope and lead, but notwithstanding the utmost care, there is considerable leakage, amounting often to more than 16 per cent of all the gas produced. In these mains also there are condensed considerable quantities of the vapors that were not entirely removed in the process of condensation. Hence, reservoirs or wells are constructed in the mains at convenient points, the mains being laid inclining toward them. From time to time these condensable liquids are pumped out into portable tanks, and thrown into the tar wells at the works. The service pipes of wrought iron convey the gas from the mains to the buildings of the consumers, passing through the house meter, that most reviled and abused of all apparatus connected with the manufacture of coal gas. This meter measures the quantity which passes through it, recording it in cubic feet on a series of dials. These meters are practically engines, in which the motive power is gas, the gas moving floats, diaphragms or drums, each revolution requiring a certain fixed amount of gas. The number of revolutions thus becomes a measure of the amount of gas that passes through the meter.

From the meter the gas passes through the house pipes to burners. Burners are of three kinds: first, the "bat-wing," a burner with a slit in the top; second, the "fish-tail," having two oblique holes in the end facing each other; and third, the "argand," a circular burner with a ring of small holes, provided with a glass chimney and internally supplied with air.

It would be interesting to discuss the methods of testing the gas, the differences in its illuminating power, the theory of combustion, and many other subjects connected with the use of the gas as an illuminant and as a motive power, but the limits of this article will not permit.

CANADIAN CITIES AND THEIR CHARACTERISTICS.

BY W. H. WITHROW, D.D.

All cities have, of course, many features in common. But many have also distinctive characteristics. Especially is this the case with our Canadian cities. Their peculiarity of origin and history gives them a unique interest. Let us make a brief study of the more prominent of them.

Let us begin with Quebec, the oldest and most picturesque of them all. There is about Quebec an air of quaint mediævalism that pertains to no place else in America. The historic associations that throng around it like the swallows around its lofty towers, the haunting memories that beleaguer it as once did the hosts of the enemy, invest it with a deep and abiding interest. But its greatness is of the past. The days of its feudal glory have departed. It is interesting rather on account of what it has been than for what it is. These cliffs and bastions are eloquent with associations of days gone by. They are suggestive of ancient feuds, now, let us hope, forever dead.

The prominent feature in the topography of Quebec is Cape Diamond. The many-bastioned cliff with its storied memories of Jacques Cartier and Champlain, of Frontenac and D'Iberville, of Wolfe and Montcalm, of Arnold and Montgomery, rises grandly to the height of three hundred feet above the lower town. It is crowned by the impregnable citadel whose position and strength have gained for the city the *sobriquet*—the Gibraltar of America. The famous fortress castle of Ehrenbreitstein, at the junction of the Rhine and Moselle, is often compared with Quebec, but magnificent as is the view which it commands it can not equal that from this lofty citadel.

The cliff on which the city stands is somewhat the shape of a triangle, the two sides of which are formed by the rivers St. Lawrence and St. Charles, while the base of the triangle is formed by the Plains of Abraham, west of the city. The river fronts are defended by a continuous wall on the very brow of the cliff, with flanking bastions, all loop-holed for musketry and mounting several batteries of antiquated cannon. The west side was defended by lofty ramparts, but the city like a luxuriant vine has run over the wall and spread far and wide over the plain. One misses the quaint old iron-studded gates, which have been recently removed, but the new tower-crowned archways are more graceful and give more room for traffic. The old grass-grown, poplar-shaded ramparts are now a favorite promenade for the citizens and playground for the children. Grim-visaged war has smoothed his rugged front, and instead of rude alarms rallying troops of armed men, strains of festive music beguile the leisure of gay holiday groups.

Ravelins and demi-lunes are crumbling into ruin. Howitzer and culverin lie dismounted on the ground, and are become the playthings of gleeful children. But just beyond the wall sweeps the bowldered and billowy plain on which was lost to France and won to Great Britain the sovereignty of half a continent. On the spot made famous forever by the heroism of the young conqueror who for England's sake freely laid down his life, a rather meager monument records, "Here Wolfe died victorious." On the ramparts overlooking the broad river, an obelisk, common to both, commemorates the names of the rival commanders who now keep forever more the solemn truce of death.

Quebec is like a bit of the Middle Ages belated in this

nineteenth century. Without much effort one may fancy himself in Rouen or Angoulême. The narrow, tortuous, steep streets squeezed between the cliff and river, the queer gabled houses, the French signs on the shops and French speech in the streets, the quaint Roman Catholic churches and monasteries and convents with their tinned roofs and glittering spires, the processions of monks and nuns in the streets, and the almost ceaseless clangor of the bells, make this more like a foreign than an English city.

In the Ursuline convent is the ash tree beneath which Marie de l' Incarnation taught the Indian children the *Ave* and *Credo*. In the Hotel Dieu is the skull of the Jesuit missionary Brébeuf, who was burned at the stake two hundred fifty years ago. In the lower town the tiny church of Notre Dame des Victoires, erected in 1690, commemorates the deliverance of the city from the British. In the convent of the Good Shepherd you speak to the nuns through the apertures of a perforated *grille* in the wall, and when admitted to the cloisters find that time is measured by an hour-glass. The costumes, the customs, the mental atmosphere of the place, are of the remote past, not of the present. Even those aggressive people, the Methodists, are able to maintain only one church in a city of seventy-five thousand. Yet they pluckily held a conference here a year ago and intended to "hold the fort" in this old Roman Catholic city.

If Quebec is peculiarly a city of the past, Montreal happily combines memories of the historic past, with the activities of the busy present. No city ever had a more romantic origin. On the morning of May 18, 1642, a small flotilla approached the unpeopled strand of what is now the commercial metropolis of Canada. The dipping of the oars kept time to the chanting of a Latin hymn, and a silken banner of the Virgin floated gently on the breeze. Conspicuous among the pioneers of civilization whom the flotilla bore was Vimont, Superior of the Jesuit mission, in his black *soutane*. On his right stood Montmagny, governor of Quebec, in the brilliant uniform of the Knights of Malta. On his left, in buff jerkin and steel morion, stood Maisonneuve, first governor of Montreal. Nor was woman's gentle presence wanting in this romantic group. The slender figure, in the somber dress of a nun, of Madame de la Peltre, a daughter of the *haute noblesse* of Normandy, commanded the respect of all. As the little group, forty in all, landed on the shore they chanted with glad voice the mediæval hymn,

*Vexilla Regis prodeunt,
Fulget crucis mysterium.*

The banners of the King advance,
The mystery of the Cross shines forth.

An altar was erected, mass was sung, and with prophetic prescience Vimont exclaimed, "You are a grain of mustard seed, but its branches shall overshadow the earth. You are few in number, but your children shall fill the land." Thus piously were laid the foundations of Ville Marie de Montreal. To-day this city is the foremost in the Dominion. It has a population of about 200 000 of whom one half are French. In consequence of possessing a splendid building stone it is architecturally one of the noblest cities on the continent. The solid stone quays of its river front, miles

in extent, are equaled only by those of Liverpool and St. Petersburg. New York has nothing to compare with them. Here, nine hundred miles from the ocean, ships from all lands unload. Eleven transatlantic steamship lines trade with this port, and three connect it with the maritime provinces. Two transcontinental railways—the Canadian Pacific and the Grand Trunk with its connections—have here their chief termini. The prosperous present has almost obliterated the relics of the past. You must seek them in the secluded cloisters of some old church or convent. A railway station occupies the site of the old French barracks and ramparts. The old government house, where Franklin during the American occupation in 1776, set up a printing-press, is now a normal school. The quaint Bonsecour church, built in 1658, has just been modernized out of all resemblance to its former self. But the ancient legend is still inscribed above the door:

*Si l'amour de Marie
En ton cœur est gravé,
En passant ne trouble
De lui dire un ave.*

And still, as they have done for two hundred years, the early marketers swarm in and out with their bundles of vegetables, and patter a prayer and go their ways. I noticed the other day the announcement that any one might share the benefit of three masses a week for the small charity—"le petit aumône"—of only five cents. In no city in America—not even in Mexico—is the Roman Catholic Church so wealthy and so powerful. The church of Notre Dame is the largest on the continent. It will hold ten thousand persons and I have often seen it crowded at high religious functions. Its great bell—"gros bourdon"—weighs nearly fifteen tons. The new Cathedral of St. Peter is to be larger still than Notre Dame. The Grey Nunnery has over two hundred nuns and is the mother house of over forty convents in Canada and the United States. The nuns and the Sulpitian Seminary own large amounts of real estate from which they derive vast revenues.

There is, however, a vigorous and aggressive Protestantism in the city, with sixteen Presbyterian churches, twelve Methodist, about as many of the Church of England, as well as other denominations. McGill University, under the able presidency of Sir J. W. Dawson, has attained international fame.

Toronto, the capital of Ontario, turns its face to the future. It may be said to have no historic background—unless its being captured and burned by the Americans in the war of 1812-14 furnish that somber feature. For many years its growth was slow, but it is now advancing at a rate similar to that of those progressive American cities Detroit, Milwaukee, St. Paul. It has one hundred fifty thousand inhabitants, and few cities of its size possess more elegant public or private buildings or more beautiful residential streets. It is surrounded by a splendid agricultural country, and is an important distributing center and the *entrepot* of several railway systems.

Its chief characteristic, however, is its literary pre-eminence. It is a Canadian Florence, a center of art and literature combined with an enlightened and liberal commerce. It is the site of the provincial university housed in buildings not surpassed, if indeed equaled, in architectural beauty by any collegiate structure on the continent. There are also a Church of England university, and well-equipped colleges belonging to the Presbyterian, Baptist, and Roman Catholic churches. There are also three medical colleges, law schools, normal school for teacher training, and half a dozen other collegiate institutions. It is also the seat of the

Ontario legislature and of the supreme law courts, and has in its public and college libraries over one hundred thousand volumes.

Its Protestant churches are vigorous and aggressive. A remarkable spirit of inter-denominational brotherhood prevails. A pronounced temperance and active Christian mayor—who inscribes in his office the motto, "Except the Lord keep the city the watchman waketh in vain"—has been twice elected by a tremendous majority over a liquor candidate. A large number of the city aldermen are Sunday-school teachers or superintendents. The liquor licenses have been reduced to one hundred fifty—just one hundred fifty too many—but we hope soon to get rid of these. The quiet, orderly Sabbaths and the church-going habit of the people are a proverb throughout the continent. We have no street cars, no Sunday papers, no open saloons on the Lord's Day.

In such a moral atmosphere and with such literary surroundings, it is not remarkable that the Chautauqua Literary and Scientific Circle should flourish. There are several prosperous circles with about three hundred members in the city. A Canadian Chautauqua Assembly has been formed which engages the whole time of Mr. L. C. Peake, the Canadian Chautauqua Secretary, to promote exclusively Chautauqua work.

Hamilton is a flourishing manufacturing city of about fifty thousand inhabitants, beautifully situated at the head of Lake Ontario. It is in the heart of a magnificent fruit growing region. The finest peaches I ever saw grew in my own garden in Hamilton. It is also the seat of a successful ladies' college.

The city of London, eighty miles west of Hamilton, an important railway center, is a fast growing city of twenty-two thousand. It is the seat of the Western University and of a flourishing ladies' college.

Other thriving western cities are St. Thomas and Brantford, each with well-equipped ladies' colleges, Woodstock with a Baptist University, Guelph with a government agricultural college and model farm, St. Catharines, Belleville with its Albert College and an institution for training deaf mutes, the town of Cobourg, the seat of Victoria University, a Methodist institution, the oldest in the province, and near by Whitby and Oshawa, each with a flourishing ladies' college. We know of no country of its size with so many high class educational institutions as Ontario.

Turning eastward at the foot of Lake Ontario is the "Limestone City," Kingston, first capital of the united provinces of Upper and Lower Canada. It is a solidly constructed city on the site of an old French fort erected by Frontenac two hundred years ago. It is the most strongly fortified place in Ontario—its fortress and martello towers being of remarkable extent. It is also the seat of a military college and of Queen's University, the latter under the control of the Presbyterian church.

Ottawa, the capital of the Dominion, is an example of what may be accomplished by imperial fiat. Several Canadian cities were rivals for the honor of becoming the permanent seat of government. They could not harmonize their claims and appealed to the Queen for her decision. She solved the problem by giving it to none of them, but selecting Ottawa, a lumbering town far from the frontier, as the future capital. In a few years, on a high bluff overlooking the river, there was probably the most beautiful group of buildings on the continent. At Washington the departmental buildings are scattered over the city and are diverse in style. At Ottawa they are grouped together on a magnificent site, and are of a harmonized style of Gothic archi-

ecture. In far wanderings in many lands I have never seen a more striking *coup d'œil* than this many-towered group of buildings.

Of course being the seat of government and of the viceroyal court of Lord Dufferin, of the Marquis of Lorne and Princess Louise, and of Lord Landsdowne, gives Ottawa society a somewhat aristocratic tone. The presence, for several months of the year, of the chief leaders of opinion of the country, and the permanent residence of the crown ministers and public officials foster this characteristic. A less favorable influence is exerted by the swarms of lobbyists who have axes to grind or logs to roll. But the existence of a noble library, for the use of which very liberal facilities are afforded, and the intellectual character of a number of civil servants of literary and scientific tastes are elements of much value in Ottawa society.

In the maritime provinces are the rival cities of St. John and Halifax, each of about forty thousand inhabitants. They are alike in both being situated on magnificent tide-water harbors, amid most picturesque environment, and in having been settled largely by United Empire Loyalist refugees from the United States after the Revolutionary War. Halifax has always been an important naval and military depot, and the blue jackets and red coats for a hundred years have swarmed in her streets. The presence of a large number of British naval and military officers has created a somewhat exclusive caste amid the larger body of its more democratic society. Nowhere, except perhaps at Hampton Court and in the Champs Élysées, have I seen more beautiful public gardens; and the drives about the Northwest Arm and Bedford Basin are of rarely equaled magnificence.

If Rome was built on seven hills, St. John must be built on seventeen. And some of them are so steep that Charles Dudley Warner says the houses have to be mortised into

the rock to keep them from sliding off. The tremendous tides of over forty feet produce queer effects when they leave coasting vessels aground on the market slip, so that carts drive down on the sand and load from their decks. Twice a day, at low water, there is a considerable perpendicular fall in the St. John River, just beneath the fine suspension bridge; and twice a day vessels can sweep swiftly up the river on flood tide. Dependent chiefly on its local resources, St. John has developed much local enterprise. Its lumbering, ship-building, and fishing industries have added greatly to its wealth and created a fair and flourishing city.

Newfoundland is not in the Dominion of Canada, but it ought to be. St. John's, its capital, hidden in a deep fiord, is the chief distributing port of the colony. Its warehouses smell of oil and fish, and every body talks of seals and of cod.

In the far west, about mid-continent, is the bustling city of Winnipeg, with twenty-five thousand people, and splendid streets and public and private buildings, where fifteen years ago was only a Hudson's Bay post. The very cream of the older provinces, the young men of energy and enterprise, are here laying the foundations of civil and religious institutions which shall bless the future of the prairie provinces of the growing west.

On Vancouver Island, on the shores of the far Pacific, is the somewhat slow and sleepy city of Victoria, B. C. Beautifully situated in full view of the pearl and opal tinted Olympian Range, enjoying a delightful climate where roses bloom from February to December, its isolation from the east has given to its commercial and social life an air of leisure, not to say of languor, probably not elsewhere seen in the Dominion. But the completion of the Canadian Pacific Railway and the inauguration of Pacific steamship lines, bring it into intimate contact with the throbbing pulses of the great round world.

THE SCANDINAVIANS IN THE UNITED STATES.

BY ALBERT SHAW.

The number of Scandinavians in the United States to-day can not be much less than 1,800,000. Of this number upward of 900,000 were born in the three kindred Scandinavian countries of Sweden, Norway, and Denmark, and the remainder, probably almost or quite as numerous, are their children born in this country.

Constituting, as they do, nearly one-thirtieth of our total population, the Scandinavians would be no insignificant element even if they were distributed *pro rata* throughout the country; but their presence is rendered much more conspicuous and significant, and they are much more potent and influential as a race factor, by reason of their concentration in certain regions. Thus they constitute more than one-third of the population of Minnesota and Dakota, and more than one-sixth of that of Wisconsin. Minneapolis alone has about 60,000 Scandinavian citizens, Chicago has perhaps as many, and St. Paul has 30,000.

But this Scandinavian population seems much less remarkable in point of numbers when compared with our magnificent total of sixty millions and more, than when compared with the sparse population of the Scandinavian home countries. Norway has only 1,900,000 inhabitants, and Denmark has only 2,000,000; so that there are nearly as many people of Scandinavian parentage in the United States as in either Norway or Denmark. The population of Sweden

is about 4,500,000. Estimates based upon careful and extensive data lead me to conclude that the aggregate Swedish population of the United States in the present year is fully 900,000, while the Norwegian people number 650,000 and those of Danish origin, 250,000. Thus there is in America one Norwegian for every three in Norway, one Swede for every five in Sweden, and one Dane for every eight in Denmark.

It is also worthy of note that the Scandinavian population of very considerable portions of the North-west is denser than the population of the Scandinavian peninsula itself, and that most of the American settlers are easily accessible to a larger number of their fellow-countrymen than they were in their native homes. Outside the three capitals, Copenhagen, Stockholm, and Christiania, Minneapolis contains the largest Scandinavian community in the world, possibly excepting Göteborg, and Chicago ranks next. The North-west has many very populous Scandinavian settlements.

United States official immigration records date back to 1820. For the sixty years from 1820 to 1880, the Scandinavian countries sent us about 450,000 people as against a total European immigration of about 10,600,000 for that period. But observe the importance of fresh statistics. Since the census of 1880, which discovered 440,262 people

who had been born in Scandinavian countries, the new arrivals have been only a little less than 500,000. More people have left Norway, Sweden, and Denmark during the last seven years to make their homes in the United States, than during the entire previous existence of our country. With one fortieth of the whole population of Europe, the Scandinavian countries furnished nearly one twenty-fourth of the aggregate European emigration to the United States during the six decades from 1820 to 1880. Since 1880 we have admitted, in round numbers, 4,000,000 European recruits to our shores, of whom about a half a million have been Scandinavians. That is to say, we are during the current decade drawing $12\frac{1}{2}$ per cent of our new foreign population from a group of kindred nations which have only $2\frac{1}{2}$ per cent of the population of Europe. These figures suffice to show to what a remarkable degree the migratory instinct has lately been aroused in the kinsmen who were left behind upon the shores of the Baltic and the North Sea by our Anglo-Saxon forefathers in the fifth and sixth centuries, and by the Norwegian and Danish marauders and colonizers of the ninth and tenth centuries.

To enter deeply into a consideration of the causes underlying this remarkable population movement would not be within the proper scope of my article. The circumstances under which such a movement begins and is accelerated may readily be described; but more fundamental than those obvious circumstances is the mysterious migratory instinct that lies at the root of the development and noble history of Aryan peoples. Within the life-time and even within the recollection of many men now in active life, more than fifteen million foreigners have come to the United States. Nearly all of them have come from Western Europe. The swarming of the barbarian tribes that overflowed the Western Roman Empire and formed the modern nations of Europe, was no such population movement as the present one, in point of numbers. The impulse of the two movements must be alike at bottom, although circumstances render their political effects totally different. Some race instinct, stronger than the desire of individuals to improve their material conditions, led the Anglo-Saxon tribes to England in the fifth century, led the Norsemen to France in the ninth, and led the Danes to the Scottish and Northumbrian shores in the tenth. It is now impelling their children to larger and freer life across the Atlantic.

Norwegians were the pioneers of the present Scandinavian migration. Until 1832 only a few adventurous individuals—in no year more than a dozen or so—came to the United States; but in the year named a company of some three hundred neighbors sailed in a sloop from Stavanger, the westernmost town of Norway, and established a colony near Rochester, New York. A Norwegian traveler about that time had made a remarkable journey on horseback throughout the western territories, ending his ride in Texas. His representations brought a Norwegian colony to northern Texas, which still survives and flourishes. But the Rochester settlement is to be regarded as the parent community of the great Scandinavian migration to the North and West. This settlement became the point of departure for newer and cheaper lands in Wisconsin, Illinois, and Minnesota.

The early Norwegian settlers were nearly all farmers. They came with their families and with some means, and usually in groups from the same valley or province. Their location was commonly determined by that of friends who had preceded them. They usually knew in advance where they were going. The later migration has been under comparatively easy conditions, and has therefore included great

numbers of common laborers and servants. Fares have been made very cheap, and emigration has become a sort of fashion among the poor. Thus in 1873 there were 3,886 farmers who came from Norway, mostly with families and substance, and only 929 laborers; while in 1886 there were 4,083 laborers and only 819 farmers. In that year of extraordinary heavy immigration, 1882, we received 2,416 Norwegian farmers and 8,725 laborers. That these laborers belong largely to the class of farm hands is evident from the statistics compiled in Norway, which show that of the total emigration for 1882, 20,599 people went from rural districts and 8,205 from towns.

Thus migration from the Scandinavian countries is following the same course as that from the rural districts of New England to the Western States. At the outset, sturdy farmers went out with their families. After the settlements were established it became the custom to send the young men out to their kinsmen and acquaintances, to begin life on new ground. Consul Gade, of Christiania, in a recent report to the Department of State says: "The wages are but small and quite insufficient in the rural districts for a man with a family to support, and the prospects a young man has to become the proprietor of a farm through his own labor are so distant, if not quite unattainable, that he may well give them up altogether to join his numerous friends and relations in America. These friends, who in many cases own farms in their new homes and need more hands on them, write tempting descriptions of their prosperity in America and the ease with which a young man can improve his condition there, often inclosing prepaid tickets for the passage. The annual emigration statistics show that no less than about 50 per cent of the emigrants are provided with tickets sent them from America." For the year ending June 30, 1886, the Norwegian immigrants between the ages of fifteen and forty were 8,655, as against 2,590 children under fifteen, and 1,514 persons past the age of forty. The proportion of young adults was still larger in the immigration from Sweden and Denmark. Of the total number for that year, 67.8 per cent of the Norwegians, 73.2 per cent of the Danish, and 76.4 per cent of the Swedish immigrants were between the ages of fifteen and forty.

Sweden has a larger proportion of urban population, and more highly developed industries than Norway. The Swedes are famous as miners, iron-workers, and mechanics. Emigration is, however, largely from the agricultural districts. The movement began some twenty years later than from Norway. The stream was smaller until about ten years ago, since which time it has grown to be nearly twice as large. In the seven years 1880-86 (both inclusive) we received 268,000 Swedes and 137,000 Norwegians. The proportion of laborers from Sweden has been higher than from Norway. In 1873 we registered at our ports of entry 865 Swede farmers and 3,999 laborers. The largest immigration of farmers was in the years 1880, 1881, and 1882 being about 4,500 for each of the three, while the laborers were 13,622, 16,040, and 25,566 for the three years respectively. Skilled Swedish workmen to the average number of about two thousand a year have been coming for the past decade, to the great benefit of our growing industries. A table published by our Department of State showing the occupations of immigrants in 1886, places Sweden second only to England in the number of "mechanics and artisans," and it is led only by England, Hungary, Scotland, and Italy in the number of miners.

The immigration from Denmark is noteworthy for its large number of farmers, skilled workmen, and professional men, as compared with the number of laborers. Danish

migration began still later than that of Sweden. It received a considerable impetus from the conquest of Schleswig-Holstein by Germany in 1865. For the past eight or ten years Denmark has been sending us an average of about one thousand farmers a year as against an average of not more than fifteen hundred laborers. This proportion of farmers is very high in comparison with immigration from Sweden and Norway or from England and Ireland. The laborers, it should be borne in mind, are chiefly agricultural. Of workmen skilled in the trades, we receive nearly a thousand every year from Denmark.

The assignable reasons for migration from Scandinavian countries are almost wholly economic. The people are not lacking in attachment to their native land. They are not subject to political oppression. Norway especially is a country of free institutions. A titled aristocracy still exists in Denmark and Sweden, but it does not appear that any of the onerous and offensive class-rule of England and Ireland holds sway on the Baltic. The number of land owners is remarkably large in Sweden and Denmark. Education is general, and excellent schools are within reach of all. The compulsory military service is but a slight burden, and few if any young men would emigrate to escape it. In Sweden until this year the total service required was thirty days,—fifteen days at the age of twenty-one and fifteen more the next year. This has been extended to a total of six weeks in the two years. Military duty in Norway is similarly light. Nor is there lack of religious freedom. Almost the entire population of the three countries adheres contentedly to the established Lutheran Church, and probably more than nine-tenths of the emigrants reorganize themselves into Lutheran churches in the land of their adoption.

But farming in the high latitudes of north-western Europe is toilsome and unremunerative. Norway does not produce sufficient bread-stuffs for its own people, and imports millions of dollars worth of cereals every year. Wisconsin, Minnesota, and Dakota seem a paradise of fruitfulness to the hardy young farmer of Norway; and the stories of free land for all comers are marvelously inviting to the poorly paid laborer. Even the lot of servant girls in Chicago and Minneapolis seems delightful, by way of contrast, to the same class in the Swedish and Norwegian cities. Servants who receive from \$20 to \$40 a year in Norway come to this country and are paid from \$125 to \$200, besides having lighter work and better living. Many hundreds of them arrive every year, and they eventually become the wives of the young laboring men who have come to seek their fortunes and who make honest and frugal citizens.

The three nationalities are so closely allied and have so many common characteristics that few of their neighbors in the West attempt to distinguish them. The word "Scandinavian" is now gaining acceptance among the better educated people of the three races, although a few years ago there was little disposition to ignore the distinctions between Swede, Norwegian, and Dane, on any occasion. The written language of Norwegians and Danes is essentially the same. The common vernaculars of the two countries have diverged somewhat, but only enough to constitute two dialects of the same tongue. The Swedish language is more nearly like the primitive Scandinavian tongue,—the old Norse which is perpetuated in the language and literature of Iceland. A cultivated Scandinavian understands both Swedish and Norwegian; but a peasant from one country would find difficulty in talking with a peasant from the other. In this country the races are kept distinct by separate religious and social organizations, and by the further D. dec

fact that they are generally located in separate neighborhoods, rapid colonization having naturally taken that course. A friend who is an intelligent and highly versatile Scandinavian has suggested to me that the Norwegians have the greatest individuality, and that generations of life in isolated valleys and in sea-faring pursuits have left an impress on them; that the Swedes have a more distinct genius for industry and mechanics; and that the Danes are superior in agriculture and more highly gifted with the art instinct.

Probably three-fourths of the people of Scandinavian origin in this country are in the following states and territories: Minnesota, Wisconsin, Dakota, Iowa, Illinois, Nebraska, Michigan, Kansas, and Utah. Minnesota has not less than 400,000 people of Scandinavian descent. Wisconsin has from 225,000 to 300,000. Dakota may be credited with fully 150,000 and perhaps more. Iowa has a similar number, and it is possible that Illinois has more rather than less. Michigan, Nebraska, and Kansas probably have from 40,000 to 75,000 each, and Utah has, unfortunately, 25,000 or more. It should be remembered that these estimates are intended to include the descendants of Scandinavian immigrants in the United States. The enumeration of the more important local settlements of each race can not be undertaken here. It may be worth while to note the fact that the percentage of Swedes in the cities and towns is much larger than the percentage of Norwegians. Thus about 30 per cent of the Swedes and about 15 per cent of the Norwegians of Minnesota are in Minneapolis and St. Paul.

Of all immigrants who come here speaking a foreign language, the Scandinavians become most rapidly Americanized. They enter naturally and appreciatively into the spirit of our institutions. They manifest very little of that jealous desire to perpetuate their native tongues and customs in the country of their adoption that is to be seen, for example, in some German-American communities. Even where their children are in the majority, they do not urge the use or the teaching of their languages in the public schools. So long, however, as their rapid immigration is maintained, and they continue to form large settlements in the new West, the necessity of Scandinavian newspapers, churches, and educational institutions will remain; for the complete adoption of the English language will require the passing away of a generation.

Scandinavian schools in this country are under religious auspices, and have as their prime object the education and training of Lutheran ministers for the numerous parishes of the West. The Lutheran Evangelical Synod (Norwegian) includes four or five hundred churches, and maintains as its headquarters a large and prosperous college and theological seminary at Decorah, Iowa, just south of the Minnesota line. It may be remarked to the credit of this institution that it sends more young men to the Johns Hopkins University at Baltimore for post graduate courses than any other Western college. The "Norwegian Lutheran Conference" has headquarters in Minneapolis and is composed of a large group of churches, among which is Pastor Falk Gjertsen's, having a membership of some fifteen hundred. This conference supports the Augsburg Seminary,—an academic and theological school with several hundred members, at the head of which is Prof. S. Oftedal, who is also president of the Minneapolis school board. A smaller group of churches compose the "Hauges Norwegian Lutheran Synod," with a theological seminary at Red Wing, Minnesota, and a college at Chicago.

The center of Swedish religious activity in this country

is Rock Island, Illinois, where the great "Augustana Synod" maintains academic and theological schools. This synod comprises several hundred churches, some of which have a very large membership. The Swedish Lutherans in this country have been more united and harmonious than their Norwegian brethren. The Danes have quite generally co-operated with the Augustana Synod. Their ministers hitherto have been trained at Copenhagen, where a special school has been maintained for the education of young clergymen proposing to serve their countrymen in America. But the Danish Lutherans are now arranging to establish a general theological seminary and college in this country.

The Scandinavian press of the United States is active and well-supported, some of the weekly papers published in Chicago and Minneapolis having a very extensive circulation. A Norwegian daily exists in each of these cities.

The large majority of Scandinavian-Americans are engaged in agricultural pursuits. They are sturdy, industrious, and thrifty farmers. The hardships of pioneer life on the prairies do not daunt them, for they bring strong bodies and brave hearts from a land of long winters, poor soil, hard work, and scant reward. They make almost ideal pioneer farmers.

In the cities and towns they are found pursuing every calling. They are most numerous in the serving and laboring class, but many are prosperous merchants, manufacturers, and professional men. They take a lively interest in

politics, and get their full share of the offices. Half the members of the lower branch of the Minnesota legislature are Scandinavians, as are a number of the state senators. The Lieutenant Governor, Hon. A. E. Rice, the Secretary of State, Hon. Hans Mattson, and the Assistant Secretary, Mr. H. Stockenstrom, are Scandinavians. Two of Minnesota's five Congressmen are Scandinavians,—the Hon. Knute Nelson and John Lind. The county offices of Minnesota, Wisconsin, and Dakota are to a considerable extent filled by Scandinavians.

A bright future lies before the Scandinavians of the North-west. They promise to develop into American citizens of the best type. They come from the early home of the English-speaking races, to freshen and re-inforce the American stock. They are a wholesome, virile race. The commingling of population elements in the North-west is destined to produce a magnificent type of the American; and the Scandinavian element is invaluable. The representative North-western man of the future will be indebted to the Scandinavian strain for something of his physical, mental, and moral fiber. The coming of these people in their youth and strength to join in the work of developing Western resources, has been of vast economic advantage to us. Their adoption as members of the body politic is also to prove most fortunate and advantageous both for them and for the Western commonwealths.

LAMENNAIS. 1782-1854.

A GREATER THAN MCGLYNN.

BY PROFESSOR CHARLES J. LITTLE, LL.D.

A priest beloved of his parish, honored for his learning, his courage, his eloquence, zealous for Catholic doctrine and tradition, yet excommunicated for political teaching and activity, is a new thing under the American sun. But in the Old World, it is an old story, especially in France. Hence, unlike as are the two men in physical and mental constitution and few as are their points of contact, the case of Father McGlynn recalls the career of the far greater Abbé de Lamennais.

This remarkable man was born at St. Malo (a place made famous by Victor Hugo in his "Toilers of the Sea") in 1782, just seven years before the taking of the Bastille. His mother was a saint, his father a skeptic; the son was both. In childhood he clung to the cathedral and devoured Voltaire; the chants of the choir seemed essential to his peace, though he baffled his confessor to such a degree with his arguments that he refused to admit him to the communion when the age for his confirmation had arrived. He could learn but he could not be taught. Nurse and elder brother both gave him up in despair at his stupidity, yet with grammar and dictionary he mastered Latin by himself. These alternations of devotion and doubt, of spell-bound stupidity, or rather apathy, and fiery intellectual energy, were throughout his life conspicuous and startling.

He began to teach at St. Malo, his birth-place and that of the famous Abelard. The sea from the coast of Brittany is a wonder, a joy, sometimes a terror. Maurice de Guérin, in after years a disciple and pupil of Monsieur Féli, as they called him, has given us some marvelous descriptions of this ocean and of its two sublimities of storm and serenity, "impossible to measure against each other." Abelard and Lamennais both drank in the spirit of the deep. In the

soul of the young teacher of mathematics it was impossible to measure the sublimities against each other;—the serenity of living faith, calm beneath the luminous sky, lapping the shore of human society with caressing gentleness, against the storm of maddened energy breaking itself upon every obstacle of nature or of man that lay athwart its track.

Félicite was his name, but happiness was not for him. His love was scorned by the maiden who won his heart; the Savonarola of the nineteenth like the Savonarola of the fifteenth century began his career embittered by unreciprocated passion. Nature was cruel to them both, for she poured in both cases souls of fire into forms not only unlovely but repulsive. "He had the face of a pole-cat," said Victor Hugo in after years speaking of the Breton priest who from 1830 to 1840 had exercised so powerful an influence upon his opinions and his writings. The massive brow, the enormous nose, eyes of fire, a small mouth quivering with a smile, and narrow pointed chin, set in a face always clouded with a scowl, gave some faint suggestion for such comparison. But then Hugo loved exaggeration and the grotesque in simile. The large head and ugly face were carried by a body small and frail. For all that, the appearance of Lamennais fascinated even where it repelled. Lady Jerminham and George Sand, both of them exquisitely sensitive to the physically repulsive, first shrank away from him, only to adore him afterward.

His hungry heart sought rest in prayer and in the church. At twenty-nine he became a priest. Among my books is a beautiful edition of Thomas à Kempis with annotations by Lamennais. The comment is as beautiful as the text; the voices of the earlier and later saint compose a duet in which the aspirations of ten centuries are blended. But his first

book of reflections on the church and society was seized by the police of Napoleon, as hostile to the empire. He did not, however, become famous until the appearance of his "Essay on Indifference in the Matter of Religion". For this went through Europe like the cry of Ezekiel in the valley of dry bones.

"The age most diseased is not the one run wild with error, but the age which neglects, which disdains, the truth: there is yet some energy, and consequently some hope, so long as we perceive the transports of delirium; but when all movement has vanished, when the pulse has ceased beating, when a chill seizes the heart, what is then to be expected but immediate and inevitable dissolution?" So begins this extraordinary and eloquent treatise. Of society there is no hope except through faith. Faith is possible only through the church, the church visible with the pope at its head.

The Oxford movement of which Cardinal Newman was the leader bears traces of the influence of De Maistre and Lamennais. Indeed the "Grammar of Assent" is a work in which Newman expounds with wonderful lucidity and power, substantially the same principles as are contained in the "Essay on Indifference". But how different the two men! Newman is marble logic singing at the touch of sunshine; Lamennais is pure human nerve and brain charged to explosion with thought and passion which stream forth at first, however, in currents of dazzling beauty and quickening power. His essay was like the uplifting of the banner of the church to the shouts of reinforcing angels. If the church had been equal to the crisis, the nineteenth century might have been a mightier epoch in human history. The ecclesiastics who crowned him with praise, did not understand him. He was an honest man; not a declaimer exchanging his golden phrases for a place of power. He sought the regeneration of society through the church; he would have exalted the church above all thrones and potentates because in these as instruments of redemption he had no faith except as the church could wield them for sublimer purposes. This was ultramontaniam of the purest quality, but it was ultramontaniam with a mission and a conscience; a conscience before which pope and council must stand or fall.

All great thinkers upon church organization strike this rock at last. The visible presence of Christ on earth is a thought of unspeakable fascination. A vicarious ministration and execution of His glorious purpose; a being whose every thought and deed gives witness of Him, how splendid is the dream! How willingly the saints would surrender every caprice and every opinion to such a power, alive with the uninterrupted influx of the Holy Ghost! But how to recognize it, if not as the eye knows the light by its shining? If, then, the papacy will not arise and shine, the blinded eyes arraign it at the judgment of God. Fearful dilemma of the helpless soul! unable to be light to itself, it must hang dependent upon the church. Yet the church itself may be darkness and eclipse; her voice become blasphemy and her benedictions a blight! Not that Lamennais saw clearly that implication of his essay. For he was then dazzled by his hopes. Indeed he had reason to believe that his cry would be heard for he was greatly honored in the beginning. The pope sought his advice and offered him a cardinal's hat, which he refused. But it was soon discovered that the fiery Breton had other ambitions and nobler ones. They wished at Rome to restore the church to power. So did he; but only as preliminary to the redemption of society. They wished it to be strong for their sake; but he wanted to save the people, through the governments which the church should subordinate to its schemes of mercy and reform.

He had no antipathies to monarchy, provided monarchy was available for the salvation of the people; the existing alliance of the pope with the monarchs was in no wise repugnant to him or to his principles, provided they would follow where the church might lead.

It was soon clear to him that existing governments would take no part in the work to be done, that they would hinder and thwart every effort of the church to accomplish its divine mission. Could not the papacy ally itself with the people against the kings and rulers? Might not the people falling with one accord at the feet of the holy father induce him to attempt the work of their emancipation? Was not the church by its very origin and constitution the natural patron of democracy? Was not the true watchword, "God and liberty"?

In conjunction with Lacordaire, afterward famous for his sermons in Notre Dame, and Montalembert, the author of "Monks of the West", he founded and edited *L'Avenir* (The Future), a journal dedicated to this alliance of the church and the masses. Its motto was "*Dieu et La Liberté*," its columns flashed lightnings all over the European sky. Those were days of revolution in France, in Germany, in Russia, even in England. Paris was stirred with refugees from Poland, from Germany, and from Italy. Not a crown in Europe was firm upon the wearer's head. A cowardly terror shook the princes of Europe and made them hunt down every teacher of liberty as a disturber of society and a preacher of sedition. The pope was besieged and besought to interfere; to suppress *L'Avenir* and to silence Lamennais. The three editors hurried to Rome to avert a condemnation. In vain. The light of the world was under black eclipse. The pope refused the alliance with the masses; he refused the task of the emancipation of humanity. Scarcely had they regained France when an encyclical letter of unwonted vehemence placed *L'Avenir* under the ban.

Lacordaire and Montalembert were submissive to the stroke, but Lamennais blazed white with a terrible wrath. Only for a brief period did he yield to the entreaties of those who loved him, to hold his peace. He retired to La Chenaie, a beautiful country home in Brittany where he lived surrounded by a few disciples, devoting himself apparently to his great work on philosophy.

His life in the woods is described with singular vividness in the letters of Maurice de Guérin, the brilliant young poet who was for a few years one of his disciples. The master with his four disciples lived outwardly an almost idyllic life. "His genius broke over us in sallies of wit and sparkling fancy. From the sublime, he became charming." Yet it was in appearance only, because it was not in his nature to accept the blow submissively. "He was born a martyr." He persisted, as George Sand wrote to him when in prison years afterward, "in obstinate sacrifice of himself for a people which, taken altogether, was hardly worth a soul like his." This born martyr, this obstinate self-sacrifice could not find oblivion in the fountains of history and philosophy. He could not so much as cool therein the fires of prophecy and indignation which consumed him.

"One day," writes Guérin, "having seated himself behind the chapel under the two pine-trees which grew there, he took his walking-stick and outlined a grave on the lawn, saying to one of his disciples near by, 'There I wish to rest; but no monument, a simple mound of turf. Oh how happy I shall be there!'" But he was to live through twenty more years of storm and thought and sorrow; of disappointment and vexation, imprisonment, doubt, despair; of vicissitudes for men and states, for France and the world, for liberty and humanity.

In 1834 the storm which had gathered in his mighty brain broke over Europe in the "Words of a Believer". "Small but of immense perversity" are the words of the papal bull in which this little pamphlet is condemned. Not even Rousseau's "Social Contract" has exerted a more powerful influence in France than this astonishing outburst of socialistic prophecy.

"Give ear and tell me, whence cometh that noise, confused, troubled, strange that is heard on every side.

"Put thy hand to the ground and tell me why doth it tremble?

"Something that we know not stirs itself in the earth; it is the work of the Lord.

"Who is not awaiting it? Whose heart doth not beat at its coming?

"Son of man, climb to the heights and tell what thou beholdest!"

"Kings shall be hurled from their thrones; they shall seek with both hands to hold fast their crowns, torn from their heads by the winds, and they shall be swept with them to destruction.

"The rich and the powerful will depart naked from their palaces for fear of being buried under the ruins thereof.

"They will ask of the passer-by rags to cover their shame, a morsel of black bread to still their hunger, and I know not if they shall find them.

"And there will be men thirsting for blood, men who adore Death and making others adore him.

"And Death will stretch forth his skeleton hand as if to bless them and his benediction will fall on their hearts and they will cease beating.

"Men of science will be troubled, their science will seem like a little black point when the sun of all intelligences shall arise.

"In place of the feeble twilight that we call day, a light pure and living shall break from on high, like a wave from the face of God.

"And men beholding each other in the blaze of that day will say to each other: We knew not, neither we or the others, we knew not 'what is man', but now we know it.

"And each will love himself in his brother and count himself happy to serve him; there will be neither small nor great, because love will make all equal.

"And all families shall be one family, and all nations, one nation.

"That is the sense of the letters mysterious nailed by the Jews in their blindness to the cross of Christ."

The rhythmical form of the "Words of a Believer" was suggested to Lamennais by the "Pilgrims of Poland", a marvelous work of the poet Mickiewicz, which had moved him deeply; the Biblical phraseology, the religious passion, the daring thought, the alternations of images terrible and revolting, with passages of almost unearthly beauty and pathos, came from the irrepressible outbreak of a soul in agony. The printers who set it in type were wrought to wild excitement as they declaimed its sentences to each other; its publication set all Paris in a whirl.

Lamennais had broken finally and forever with the court of Rome. "It is time", he had said to St. Beuve as he handed him the manuscript "for all that to end." "It was," adds the great critic, once his intimate friend and avowed admirer, "like the firing of the cannon to clear away the fog. From the time of its publication it was plain to every body that he had entered, sails all set, upon a new ocean." That was the ocean of socialism.

Let me be quick to explain that I acquit the eloquent and worthy man whose name I have associated with that of Lamennais of all conscious complicity with socialism. The points of contact between Dr. McGlynn and the French agitator are their common belief in governmental machinery as a regenerative power, their common defiance of the papal authority, and their common appeal to the people to reorganize the social state. Otherwise the two men are as different as the France of 1834 from the United States of 1887.

1834 separated Lamennais from his early friends, from the court of Rome, from the church, from the Christian faith. When it became apparent that he had broken with the whole of his past life, his enemies exulted, his disciples were dismayed. Had he been wearing a mask these many years? In the excess of his passion was he revenging himself upon the church by apostasy from the Christian faith? Was he seeking to ally the cause of the people with the energies of unbelief? Who can fathom the workings of such a soul. But we must remember that he was a skeptic in his boyhood. His affection for the church was hatred of the world and of its unrighteousness. His passion for religion and for the papacy was born of his political dreams and social aspirations.

What Wiclif calmly developed as the root of all Christian doctrine, the idea of dominion, seized him like an inspiration and flooded his mind with visions of a reconstructed world. So that when the visions proved themselves delusions, the source of them was at once dishonored. If the people were thrown upon themselves for redemption, then there was no visible, efficient church of Jesus Christ. If for the visible church he had mistaken this horror of thick darkness, this papal infamy, then were all his thinkings vain! His was a duplex nature; saint and skeptic from the start. The saint in such a being holds the skeptic long in chains, but once the saint is baffled, disappointed, outraged, cheated of its noblest hopes, it sets the captive free. For a time he found solace and strength in the sympathy and admiration of Lamartine and St. Beuve, of Béranger and Hugo and George Sand. But of these only Béranger loved him to the end. His hatred of women was almost a frenzy, so that his life on that side was cheerless and wretched.

Every revolutionist in Europe poured his sorrows and his projects into his eager brain and the people responded quickly to his appeals so long as he stirred them only to unrest, to hatred of existing conditions, by pictures of that sunrise which should break over the world "like a wave from the face of God". But as George Sand told him, the people for whom he went to jail, the people for whom he wore out his life, were not worth the splendid sacrifice. For they would brook no curbing of their passions; no rebuke of their sins; no appeals to self-denial and self-help.

Lamennais lingered on through the revolutions of 1848, the *coup d'état* of 1851, and the first years of the second empire, and died in 1854. By his own direction he was buried in a pine box and in a pauper's grave. The day of the funeral was gloomy and foggy; a few friends were allowed to follow his remains between two files of soldiers. He was laid away in silence and without a prayer. "Is there no cross for the tomb?" asked the grave digger when the grave was filled up. "No!" was the answer. No sign marks to this day the tomb of the man who, according to Renan, created the existing church of France; the man and the priest who lived and died for the people, as he understood his duty, who sacrificed to their welfare, as he saw it, friends, church, peace, wealth, liberty, hope,—everything.

OUTLINE AND PROGRAMS.

OUTLINE OF REQUIRED READINGS FOR DECEMBER.

First Week (ending December 8).

1. "History of the United States." Chapters XVI., XVII., XVIII., and XIX.
2. "American Literature." Pages 86-119.
3. "Digestion and Food." THE CHAUTAUQUAN.
4. Sunday Reading for December 4. THE CHAUTAUQUAN.

Second Week (ending December 15).

1. "History of the United States." Chapters XX. and XXI.
2. "American Literature." Pages 120-145.
3. "Electric Lighting." THE CHAUTAUQUAN.
4. "Co-operation." THE CHAUTAUQUAN.
5. Sunday Reading for December 11. THE CHAUTAUQUAN.

Third Week (ending December 23).

1. "History of the United States." Chapters XXII. and XXIII.
2. "American Literature." Pages 146-175.
3. "Current English Literature." THE CHAUTAUQUAN.
4. "Home Life of New York Authors." THE CHAUTAUQUAN.
5. Sunday Reading for December 18. THE CHAUTAUQUAN.

Fourth Week (ending December 31).

1. "History of the United States." Chapter XXIV.
2. "American Literature." Pages 176-197.
3. "Literatures of the Far East." THE CHAUTAUQUAN.
4. "The Middle Ages." THE CHAUTAUQUAN.
5. Sunday Reading for December 25. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK IN DECEMBER.

1. The Question Table.
2. The Lesson.
- Music—Song "Home Sweet Home."
3. Sketch—John Howard Payne.
4. Table Talk—Analytical Study of the Declaration of Independence.
5. Reading—"The Culprit Fay." By J. R. Drake.
6. Paper—Daniel Webster.

MILTON DAY—DECEMBER 9.

"Changes fill the cup of alteration with divers liquors."—*Shakspeare*.
An Evening with Milton's Shorter Poems.

1. Sketch—Milton's Home Life.
2. Reading—"Young Love": or Elegy VII.
Music.
3. Selection—"Vacation Exercise in College." (Beginning with the line,
"Hail native language that by sinews weak,"
and ending with,
"That to the next I may resign my room.")
4. Reading—"Ode on the Nativity." (This might be given stanza about by the circle.)
Music.

5. Character reading or recitation—"L' Allegro."
6. Character reading or recitation—"Il Penseroso."

Hints for costumes:

For the follower of Mirth.—Dress of bright colors, fancifully made, with puffed sleeves and much ornamentation; hair curled and decorated with flowers; holding a musical instrument and wreath of bright flowers.

For the follower of Melancholy.—Dress of dark material with long, clinging drapery; soft lace at neck and wrists; scarf of lace thrown over the hair which is combed smooth and plain, and coiled low on the neck. More can be conveyed in the expression of face, and attitude, than by the costume.

Music.

7. Story—"Circe's Palace." By Hawthorne.

8. Story—"Comus."

(The last two numbers on the program may be written as reviews and read, or—what is much better—may be told, frequent selected passages being read. The former story will help explain the latter. The incident on which "Comus" was based should be given, also the circumstances of its first presentation.)

THIRD WEEK IN DECEMBER.

1. Table Talk—Current News.
2. The Lesson.
3. Summary of the Revolutionary War. (It should include the causes of the war, and the principal events of each year arranged in topics. Each member should bring such an analysis written, and all the papers should be compared to see how well they agree as to the most important events. The following will serve as a guide.)

1775. Battle of Lexington.
Capture of Ticonderoga.
Election of Washington to the Command of the Army.
Battle of Bunker Hill.
Montgomery's Defeat in Canada.
Music.

4. Paper—Brook Farm Community and its portrayal in Hawthorne's "Blithedale Romance."
- Reading—"What Mr. Robinson Thinks." From Lowell's "Biglow Papers."
6. Debate—Resolved: That co-operation is the key which will unlock the present labor difficulties.

FOURTH WEEK IN DECEMBER.

HOLIDAY FESTIVITIES.

1. Roll-Call. (Let the members all prepare or purchase a Christmas or New Year card bearing a greeting. When ready to begin the exercises, every one is to pass his card to his left-hand neighbor, who is to keep it as his gift, and read it as a response to the roll-call.)
2. Reading—"The Poor Relation's Story," or "Dr. Mari-gold." By Dickens.

Music.

3. Paper—Famous Holidays in American History. (Washington's Victory at Trenton—see "Irving's Life of Washington," last part of chapter XXXVII.; Winter at Valley Forge; Washington's return to Mt. Vernon after resigning his commission, December 23, 1783—see Irving's "Life of Washington," Chapter LXVII.;—Christmas at Mt. Vernon in 1783 and 1785 is briefly described in Lossing's "Mary and Martha Washington"; Treaty of peace with Gt. Britain signed at Ghent December 24, 1814, etc.)
4. Reading—Selections from Browning's "Christmas Eve."
Music.

5. Reading—"From my Elbow Chair." No. XX. in "Salmagundi."

(If possible let the circle in planning for this holiday meeting arrange to hold it in a room having an open fire; all should now gather around the fire-place, pop corn, crack nuts, and have a great pan of "New Year cookies" passed around. They will then be in a proper frame of mind for the last exercise on the program.)

6. Stories of local interest. Each one should be prepared to tell a story bearing upon some holiday season, connected with his own region of country. It may be one which he remembers, or which he has learned from an ancestor, but it must be "a true story."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us Keep Our Heavenly Father in the Midst."—"Never Be Discouraged."

C. L. S. C. MEMORIAL DAYS.

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| <ol style="list-style-type: none">1. OPENING DAY—October 1.2. BRYANT DAY—November 3.3. SPECIAL SUNDAY—November, second Sunday.4. MILTON DAY—December 9.5. COLLEGE DAY—January, last Thursday.6. SPECIAL SUNDAY—February, second Sunday.7. FOUNDER'S DAY—February 23.8. LONGFELLOW DAY—February 27.9. SHAKSPERE DAY—April 23.10. ADDISON DAY—May 1. | <ol style="list-style-type: none">11. SPECIAL SUNDAY—May, second Sunday.12. SPECIAL SUNDAY—July, second Sunday.13. INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.14. ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.15. COMMENCEMENT DAY—August, third Tuesday.16. GARFIELD DAY—September 19. |
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OF SPECIAL NOTE.

Persons who are eager for good suggestions will find one in the following report of personal effort: "Please send me about 150 C. L. S. C. circulars; I want to use them at a Sunday-school convention. I have lately organized a new circle of 18 members and think the circulars will help me in forming another."

Classes in Seal Courses are multiplying. A happy success in this line is Miller Seal Course Class of SACRAMENTO, CALIFORNIA. The class was organized for pursuing Seal Courses, and Oriental History and Literature were chosen for the first year's work. A regular program was laid out for each evening. Reviews of most of the books of the prescribed course as well as of several other works, both prose and poetical, bearing upon the Orient were given during the term. Translations of several Oriental productions were read and reviewed by the members; nearly all of the sacred writings being presented through reviews and selections. The several Oriental countries were taken up separately, their chorography, climate, productions, history, art, science, language, and literature being treated in various ways. Great interest was noticeable on the part of all the members. This kind of work can not but be of great interest to Chautauquans. The future efforts of the Miller Seal Class will be looked for with interest.

Through the courtesy of the Evergreen Circle of GREENVILLE, SOUTH CAROLINA, the Scribe is the possessor of a pretty pamphlet, entitled "Souvenir of Evergreen Chautauqua Circle." The "Introduction" tells the object of the little volume: "When the existence of the Evergreen Chautauqua Circle was terminated by the close of the four years' reading course, it was felt that the event would be most fittingly signalized by a gathering together for a retrospect of the years of the Circle's life. . . . The following pages contain the Evergreen's story, as it was told by the salutorian, the class chronicler, and the valedictorian, on that occasion. The book is intended to be a memento to the members of the circle of their years of constant association and study together, with all the flood of pleasant memories it implies. No other or better reason need be given for its existence." A pleasant story it tells, but there is one chapter left out. There is no prospect hinted at. Surely "Evergreen" means something more than four years. Will it not be possible for Chautauqua to keep this band? We shall look for an Evergreen Seal Class in Greenville.

SOUTH AFRICA continues a hopeful center for C. L. S. C. growth. An earnest member writes from WELLINGTON, CAPE OF GOOD HOPE: "The prospects of our Wellington Local Circle are very encouraging at present. 'All sorts and conditions of men' are becoming interested. . . . I feel sure that Chautauqua has come to this land to stay. . . . People are few in South Africa. Perhaps I have mentioned that there are not so many, of every shade of black and white, in all South Africa, as in one of our large cities at home. But, though few in numbers, these people need what the C. L. S. C. brings. . . . About twenty of our South African members bid fair to complete the four years' course in 1889."

Chautauqua has a representative in CHINA, who not satisfied with spreading the work among the foreign residents of that land, believes that the system can be successfully worked among the natives. A full equipment of circulars, hand-books, and reading matter has been sent Mr. Fryer, at Shanghai. His work will be looked for with interest.

Several allusions were made in the last volume of THE CHAUTAUQUAN to the Chautauqua work which was being carried on at the United States Quarantine Station on Ship Island in the Gulf of Mexico. This work was started and kept up in this far-away spot by the noble enthusiasm of Mrs. L. F. Murray, the wife of the physician in charge. Mrs. Murray graduated in the Class of '85, was the first member of the C. T. R. U., and her husband and children were members of the Town and Country Club. She died in August of this year. In her memory a circle is now forming in Key West, Florida, where her devotion to Chautauqua was well known.

We are asked to explain the Chautauqua badge. The official Chautauqua badge is white, its lettering gold, and the grade of the wearer is shown by the combination of symbols on the ribbon. These combinations may be interpreted as follows:

If the ribbon bears the words "Chautauqua Literary and Scientific Circle," a horizontal gold bar, and above it a segment of a circle in gold, the wearer is a member of the C. L. S. C., and has been at Chautauqua. His class in that organization may be determined by the color and lettering of the narrow ribbon run in at the top of the badge. If the ribbon be garnet, it indicates a post graduate; and the particular class will be indicated by the figures, as '82, '83, '84, '85, '86, '87. If the ribbon is drab with the figures '88, the

wearer is a member of the class of '88; if old gold, with '89, a member of '89; olive, with '90, a member of '90; blue, with '91, a member of '91. Badges like the above, *without* the horizontal bar, indicate a member of the C. L. S. C., but *not* from Chautauqua. All of the badges described above, bear the pen, ivy leaf, and lamp; if the wearer has added to his class rank a list of seals, however, this symbol is removed and replaced by a sign indicating his position, thus: a smaller segment above the C. L. S. C. symbol denotes a member of the Order of the White Seal, a second still smaller segment shows the League of the Round Table, and two small segments surmounted by fourteen stars in a double row stands for the climax of C. L. S. C. greatness, the Guild of the Seven Seals. The Chautauqua badge is remarkably neat and pretty, and is both an appropriate and handsome decoration for Local Circle gatherings. It may be obtained from the C. L. S. C. Office, Plainfield, New Jersey.

The first annual report of the Brooklyn Chautauqua Assembly has just been submitted. It is a splendid record and a strong argument in favor of the Union wherever several circles exist.

"On Monday, October 25, 1886, the presidents and secretaries of a number of Brooklyn Chautauqua Circles met at the Simpson Methodist Episcopal Church to complete the organization of a central society which had been suggested at a sociable given to the Chautauquans of Brooklyn by the Janes C. L. S. C. the preceding June. The object of the association then formed was to provide larger facilities for pleasure, culture, and the acquirement of knowledge than any individual circle could command; and during the year the Board of Managers have kept this object steadily in view in all their planning. The name adopted after deliberation, was the Brooklyn Chautauqua Assembly. Twelve circles joined the Assembly at this time; six came in during the year and one suspended—the suspended circle has, however, resumed activity for the coming year. Twenty readers not connected with local circles have reported to our treasurer and so become members of the Assembly.

"The first public meeting of the season consisted of a lecture by our president on the growth of the Continent of North America, which was received with appreciative enthusiasm by the large number who gathered to listen to it. Mr. Garret P. Serviss, Secretary of the Brooklyn Astronomical Society, in a course of three lectures, revealed to us the secrets of the stars. We spent one evening with English poets, past and present. A reception tendered to Dr. J. L. Hurlbut on May 9, closed for the season our public meetings, which have been happily opened again by the Recognition Service to the Class of 1887 held on Monday, October 24, in the Nostrand Ave. M. E. Church, at which time Dr. Vincent's cheery enthusiasm quickened the zeal and strengthened the faith of all loyal Chautauquans, besides winning many to whom Chautauqua is as yet a foreign word.

"During the months of June and July an attempt was made to have a series of inexpensive Saturday afternoon excursions. Four of these were carried out—to the Museum of Natural History at Central Park, to the Sailors Snug Harbor at Staten Island, to Fort Hamilton, and to Prospect Park. The large number of Chautauquans in the city, the fact that members of one circle are for the most part strangers to those of another, and our lack of experience in handling such a movement as this made these outings somewhat less successful than the Board of Managers had hoped they might be. But these are all difficulties which time and experience will remove."

DIALECT STUDY AND LOCAL HISTORY.

From the LEBANON Circle, MISSOURI, comes a suggestive collection of names of Missouri towns. These names are all in actual use, being given in the latest postal guides:

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| Advance, | Curryville, | Jollification, |
| Apex, | Daisy, | Jolly, |
| Bible Grove, | Dameron, | Lingo, |
| Bickford's Switch, | Damfino, | Logtown, |
| Blanket Grove, | Dantown, | Last Chance, |
| Blue Eye, | Dawn, | Lick Skillet, |
| Blum, | Dell Delight, | Lingo, |
| Bosh, | Dog Prairie, | Log Town, |
| Braggadocio, | Dogtrot, | Liberal, |
| Bragtown, | Dogwood, | Marerod, |
| Brandy Hill, | Energy, | Nigger Hed, |
| Brewerville, | Enterprise, | Old Joe-on-the-Chain, |
| Buck Branch, | Excelsior, | Ono, |
| Buckeye, | Fair Dealing, | Oshawa, |
| Buckhorn, | Fair Play, | Opossum Trot, |
| Buckland, | Fee Fee, | Possum Hollow, |
| Buck Prairie, | Goodfellow, | Possum Walk, |
| Buck Snort, | Goodnight, | Reform, |
| Buncombe, | Grubtown, | Tribulation, |
| Brush College, | Grubville, | Whig Town, |
| Buzzard Glory, | Gumbo, | Whig Valley, |
| Chalk Level, | Hard Scrabble, | Peel Tree, |
| Chicken Bristle, | Hen Peck, | Pea Vine, |
| Clapper, | Hog Eye, | Widow Poss, |
| Cleopatra, | Hog Wallow, | Widow Sheppard's, |
| Climax, | Hugginsville, | Widow Wimps, |
| Competition, | Hugg's Island, | Yankee Doodle, |
| Coon Creek, | Igo, | Zip, |
| Cornland, | Ino, | Zig, |
| Cow Creek, | Jane, | Zodiac, |
| Cow Skin, | Jem, | Zion, |
| Crab Apple, | Jimtown, | Zealot. |
| Cream Ridge, | Jobe, | |
| Cureall, | Joko, | |

Very properly PLAINFIELD, NEW JERSEY, starts the reports of circle investigations in local history. The report is a model of brevity and point:

About twelve miles from the New Jersey coast, directly west of Staten Island, two low mountain ridges running respectively north east and north-west, enclose a broad plain which sloping gradually down to its southern boundary, the Raritan River, forms the site of the present city of Plainfield. Very few facts of definite historic interest are associated with the immediate territory occupied by this town, but tradition has made the best of its resources. The Revolutionary armies with their frequent marchings and counter-marchings over the soil of New Jersey, to and from the famous battle of Trenton, Princeton, and Monmouth have left the impress of their movements in landmarks and traditions more or less authentic. As to the Indian antiquities of this locality, but little is known. The "Delawares" held New Jersey under the peaceful reign of the Cabots in 1497, but what particular tribe laid claim to the ownership of "Greenbrook," the leading water course of Plainfield, can only be conjectured. Certain curious holes in the rocks of Wetumpka Falls, in the neighboring mountain notch, are said to have been made by the Indians in grinding their corn. In 1664 the Indians surrendered a liberal tract of their native wilderness to a few hopeful settlers, for articles valued at about \$180. But until the coming of the Quakers, nearly half a century later, the settlement seems to have consisted of about an equal portion of log cabins and Indian wigwams. "Born att Plainfield, ye 11th of ye 10th month 1707" is the oldest official record in which the name of the settlement appears.

The Revolutionary history of Plainfield is all comprised within the records of the campaigns of 1777. After the battle of Princeton, Washington withdrew to Morristown, while the British forces were concentrated in the vicinity of New Brunswick and Perth Amboy. In June, 1777 Washington removed his camp to a point on the mountain range a few miles below Plainfield and from

this vantage ground watched the movements of the enemy under General Howe. A huge rock on the brow of the mountain just back of the town, known as "Washington rock" marks another point from which the Commander-in-Chief surveyed the movements of troops on the plain below. Tradition says that once, at least, General Lafayette visited the spot with him. Another tradition marks an old dwelling in Plainfield as "Washington's headquarters", but that he ever passed a night under its roof seems to be a matter of considerable doubt.

AT WORK.

CANADA.—The ACME of PALMERSTON is an example of what one zealous worker may bring about by unwearied diligence. A member of the Class of '87 is the founder of the circle; she worked one year to secure a single member and not until the third year of her course was it possible to organize. At present there is a brilliant and enthusiastic circle in Palmerston. *Labor omnia vincit.*

MAINE.—The WINTHROP Circle is at work again, also the one at SOUTH UNION.

NEW HAMPSHIRE.—FROM SOUTH DANVILLE and SEABROOK come notices of reorganization.

VERMONT.—Hope Circle of CHESTER has grasped the seal idea. A member of '87 writes, "There is regret that the readings are over, mingled with the satisfaction of having accomplished the work. Hope Circle was never more flourishing than this fall, with between thirty and forty members. We are going 'right on'."

MASSACHUSETTS.—At NORTH ADAMS the circle reorganized in a most business-like way. Early in September a meeting was called, officers elected, and plans made for a public meeting which was held later, and an attractive program presented. This thorough way of doings has had its effect, for a goodly number have expressed a desire to become members.—The Haven Circle of BOSTON announces that its membership is twenty to begin the year with, and that its enthusiasm can not be measured. Another Boston Circle which is making a noble record is the Pearson. Some twenty applications for membership from '91's, have been received by the Pearson this fall; it now has an active list of forty. The circle subdivides for weekly work; four divisions are now organized and a fifth will soon be, if it is not already, a necessity.—A report comes from the Winthrop Circle of CHARLESTOWN, of the interesting closing reception held by them in June last. Friends and representatives from neighboring circles were invited in, and a merry and profitable evening spent. The circle has promise of an increased membership this fall.—"More members" is the word from the Pine Tree Circle of BOXFORD.—The Umpachene of SOUTHFIELD has begun its weekly meetings again.—A member of the Psyche of MEDWAY sends some interesting notes of circle work: "Our circle is flourishing. A younger element, of the Class of '91, has joined, some of whom are graduates of our high school. There were twenty-three present at our last meeting. In the course of the evening each member represented a general of our Civil War. The person at the right would inquire of his left-hand neighbor, 'Who are you?' and on being answered, would next inquire, 'What can you tell me about yourself?' In that way we had quite an interesting account of many of the battles of the Rebellion."

CONNECTICUT.—East Pearl St. Circle of NEW HAVEN announces reorganization.

NEW YORK.—NORTH CHILI sends a goodly list of names of '91's and seal readers. Seal reading always bears fruit in freshmen.—The circle at WEST TROY continues its excellent plan of sending out to each of its members a stirring monthly address, printed on a postal card. The

one calling for a September meeting is as ringing as a war cry. These postals, we suspect, have not a little to do with the extraordinary success of the C. L. S. C. in Troy.—ROCHESTER bids fair to hold this year the supremacy it won last, in the C. L. S. C. work. Vincent Circle is in the field with happy plans. It is distributing a very pretty folder bearing on the outside the name and motto and officers of the circle, and within a program blank. The Cornhill Circle is alive and vigorous. An excellent lecture upon the Indians in the vicinity of Rochester by Mr. Geo. Harris, who has made a study of the subject for years, tramping on foot "over hill and down dale," to verify his work, opened the year for this circle. The Central opened in September with several practical addresses by valued friends and co-workers. One of the speakers suggested that every reader needed the following outfit: "note book, pencil, dictionary, atlas, and encyclopedia." The Mosaic presents a detailed report of its vacation work. During the summer the circle met at intervals to study botany, memorizing text-book lessons and analyzing many of the Genesee Valley flowers. An excellent herbarium shows the summer's work. The Mosaics began travels in the interest of American industries long ago. They have the glass works, Edison's electric light plant, flour mills, and iron works on their list. The following program blank which the Mosaic uses is something new.

FIRST WARD MOSAICS C. L. S. C.

ROCHESTER, N. Y.

Program 188 . . . at

SUGGESTIONS.—To each member: Your

note-book should contain an abstract as full as may be possible to make, of every paper read in the meetings; also, of the discussions held subsequently. This rule should be observed to enable you to answer the questions intelligently, which may perhaps be asked you.

1. ROLL-CALL RESPONSES.

2. READING MINUTES of last meeting by Secretary.

MUSIC.

3. REPORT OF CRITIC of mistakes at last meeting.

4. QUESTIONS upon papers and discussions during last meeting.

MUSIC.

5. EVENTS OF TO-DAY.—Topics selected by vote of circle. May concern our own or other nations, new inventions, new books, in short, any matter of general interest.

6. Paper by with discussion.

7. Reading or Recitation by Subject

8. Paper by with discussion.

9. Reading or Recitation by Subject

DEBATE.—Question: Resolved, That

MISCELLANEOUS.

"Knowledge is gold to him who can discern That he who'd like to know, must like to learn." There is no easy road to learning, but all its roads are royal.

NOTE.—Courtesy to the other members demands prompt attendance at 7:30 sharp. The meetings have frequently been held at late hours. Many find it impossible to remain after ten o'clock. Let each person remember this. The exercises will begin punctually the coming season at 7:30. The papers and discussions are placed purposely at the last that those unavoidably late may enjoy them.

NEW JERSEY.—The Centenary of CAMDEN announces that it intends to enlarge its borders.

PENNSYLVANIA.—The start which the United Chautauqua Circle of PHILADELPHIA has made is most note-worthy. A circular is at hand outlining a portion of the winter's plan. On November 4, Chancellor Vincent delivered an address, and later Prof. Albert H. Smyth, Professor of English Literature in the Central High School, will deliver a course of four lectures on American Literature; Prof. R. S. Holmes has been secured for one lecture; Prof. J. F. Holt, M. D., will deliver a course of lectures on Physiology and Hygiene, illustrated by apparatus designed for the purpose; other lectures will be announced later.—The Longfellow Circle of PHILADELPHIA finished its last year with a pleasant special meeting, one of the happiest incidents of which was the presentation to the president of a set of Thackeray. This kindly act is heartily appreciated. The Longfellow has resumed work with eleven members.—The pleasant circle which existed last year at CHESTER has returned to work with increased members.—The secretary writes from DANVILLE, "Our Montour Circle has reorganized for the ensuing year, and our prospects are good for a large class."—The Pansy members of the WEST BELLEVUE Circle, who graduated at Chautauqua last summer, have acted promptly on the advice there given, and upon arrival at home at once went to "seed"; the result is an accession to the circle of fifteen new members for the Class of '91, and a revival of interest on the part of the '88's, '89's, and '90's. The circle now numbers twenty-eight members.—The opening meeting of the PITTSBURGH Central Circle was held in PITTSBURGH in October. There was a full attendance and the work of the year was started with a zeal quite up to the high standard of these enthusiastic workers.—The Emersonian Circle of ROBINSON TOWNSHIP will keep up its meetings this year.—The NANTICOKE Circle, organized two years ago, has reorganized for the year with a good membership. It includes the names of the Presbyterian minister, the Rev. G. H. Ingram, and the superintendent of the city schools, Prof. Will S. Monroe, a writer of local reputation.—The city of WILKESBARRE reports over forty members. The Hon. C. D. Foster is the circle president.—The best known circle in the Wyoming Valley, that at KINGSTON, has again reorganized and secured as their leader Dr. Fred Corss, one of the finest scholars in that section of the country.—Pennsylvania Chautauquans held a pleasant basket picnic at Oak Grove, BLOOMSBURG, August 27. Addresses were made by the Rev. John Horning, Supt. Will S. Munro, Jacob W. Evans, and other well-known Chautauquans.—BROWNSVILLE has a number of readers who are not organized into a circle. Here is an opportunity.—Active work is reported from the circle at NEW BRITAIN.—At the opening of the Chautauqua work in WASHINGTON about fifty persons met to take part in the Vesper Service and listen to an address. The circle starts off with full ranks.

DELAWARE.—There is a flourishing class in MILFORD. Its meetings are held weekly and are very interesting. They declare through the public prints that new members are always welcome.

IN THE SOUTH.—Encouraging words come of the Congregational Church Circle at WASHINGTON, DISTRICT OF COLUMBIA.—The circle of two members started last year at WYTHEVILLE, VIRGINIA, promises to be considerably increased this year.—The circle at SUMTER, SOUTH CAROLINA, has organized under bright auspices.—Another circle of SOUTH CAROLINA which has become thoroughly imbued with the Chautauqua spirit is that at CHERAW.

The class was formed several months after the opening of last year, and worked hard to make up for lost time. The meetings were well attended and the discussions always full, free, and instructive. By reading during the summer vacation the circle made up the time lost and has begun the new year with fresh interest and zeal.—Several additions have been promised to the circle at HARDINSBURG, KENTUCKY.—The secretary of the Pierians of SUMMIT, MISSISSIPPI, in announcing the prosperous condition of the circle there, says that the C. L. S. C. is growing in favor in that part of the state, circles being in prospect in several adjoining towns.—"We expect a much larger circle this year than ever" is the word from MERIDIAN, MISSISSIPPI.

OHIO.—Excellent reports come from CINCINNATI and its suburbs. On WALNUT HILLS a circle of over forty members has been organized; a flourishing circle is in operation at GLENDALE; Bryant Circle at COVINGTON has been increased by new members; WYOMING has now two large organizations; MADISONVILLE reports progress; other societies are in a prosperous condition.—A larger circle than ever is expected at PERRYSBURG this winter.—"Our circle has nearly doubled in membership and enthusiasm" is the word from WADSWORTH.—Reorganizations are reported from NORWALK, JAMESTOWN, ST. LOUISVILLE, PLYMOUTH, and GUSTAVUS.

MICHIGAN.—That enterprising sheet, the *Bay View Assembly Herald* announces that the membership of the MICHIGAN circles amounts to 3,500, and that in six months it will be nearly 4,500. The list of new circles which we print in this issue added to the notes of reorganizations would indicate that the *Herald* is not overestimating.—At THREE RIVERS the circle has re-formed with many new members.—BIG RAPIDS finds itself with over sixty members since reorganization.—The universal cry of "more members" is taken up by the MILLINGTON Circle.

INDIANA.—Chautauqua work in TERRE HAUTE started off in October with a glorious outlook. A C. L. S. C. Round Table was held, attended by the six circles of the city, and a Chautauqua Union organized.—The Vincents of LA FAYETTE opened the winter's campaign with a brilliant social reunion. This hospitable circle gathered together all the Chautauquans of all the classes in Lafayette, invited in circles from the neighboring towns, FRANKFORT, BATTLE GROUND, and elsewhere, added to their guests the members of the Monday Club, the Afternoon Club, and the Parlor Club, literary organizations of the city, and with wonderful tact and *bonhomie* made these representatives of so many different classes, societies, and communities feel that one aim, one work, was theirs. Vincent is much larger this year, as it deserves to be.—A healthy ambition is that of the CROWN POINT Circle: "We hope to have a live circle and do good work this year."—From GOSPORT a friend writes, "Our band numbers five this winter, two busy housekeepers, two busy farmers, and one busy teacher. We read last year and are too much pleased with the work to give it up."—At PIERCETON and SPENCER the circles have been reorganized.

ILLINOIS.—In LEE CENTRE Circle a lively interest was maintained during all last year. Many of the members had a long distance to go to the meetings, but the attendance was large. Most of the Memorial Days were observed. Completion of the work was celebrated by a picnic on Rock River.—PANA Circle began its third year in October.—In PLANO, Cary Circle adopted a plan last year of much helpfulness. Each week recitations were held with the *Questions and Answers* from THE CHAUTAUQUAN as a basis. A prize was offered to the one who "left off at the head"

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NOTE.—Courtesy to the other members demands prompt attendance at 7:30 sharp. The meetings have frequently been held at late hours. Many find it impossible to remain after ten o'clock. Let each person remember this. The exercises will begin promptly at 7:30. The papers and discussions are placed purposely at the last that those unavoidably

the greatest number of times. Much good-humored strife ensued. At the banquet which occurred at the close of the year's work, the prize, a painting of Chautauqua scenery, was awarded.—TUSCOLA Circle met regularly from October till the last of June with gratifying results. A pleasant correspondence has been carried on with circles at VILLA GROVE, COLORADO, and OWENTON, KENTUCKY.—EL PASO has a flourishing circle of twenty. The programs of THE CHAUTAUQUAN were followed quite closely last year, and the interest was unflagging.—The Omega holds semi-monthly meetings in ROCK ISLAND.—Nineteen '91's and nine '90's make the roll of the LEROY Circle.—The MENDOTA Circle has begun work with renewed enthusiasm this autumn. At the first meeting four '91's joined, and they are hoping to receive two or three more before the month is out. Several of the circle have gone West, but there are still thirty-four. Some of the ambitious ones are taking White Seal memoranda and also reading for the Garnet and Crown Seals.—The circle at EL PASO is "fuller than usual".—CHICAGO's Iris Circle has reorganized with a membership of seventeen.

WISCONSIN.—A pleasant letter from EAU CLAIRE says, "The Alpha Circle has organized for its sixth year of reading and study. We have always adhered to Chancellor Vincent's opinion that a 'few congenial minds can work together more profitably than a larger number'. We always warmly advocate forming new circles. Our meetings are free from formality. We highly appreciate the programs of THE CHAUTAUQUAN and have found much profit in following them. There are three successful circles here and ought to be as many more."—The Edelweis of MILWAUKEE has been reorganized.—The May issue of THE CHAUTAUQUAN placed the St. Croix Circle of HUDSON in Michigan. Michigan has a very large number of wonderful circles, but it has not them all, for St. Croix of Hudson belongs to Wisconsin; we are glad to know that it is reorganizing this year with many more than the twenty members credited to it last spring.

MINNESOTA.—The Summit Park Circle, MINNEAPOLIS, reorganized October 12 for work by electing officers. The circle has a membership of about twenty.—From CANBY word is received of reorganization. The circle there is reported to have made wonderful advancement last year.—"More interest and more names" is the report from MORRISTOWN.—A reader writes from WINDOM, "We are feeling so well pleased over our C. L. S. C. this year that we wished to be noticed in the magazine. Last year our circle consisted of five faithful members that only missed two meetings during the year. This year we start in with twenty-three members and a good prospect for more. So far, have taken up the programs as marked out in the magazine."

IOWA.—TABOR Circle has enjoyed its informal weekly meetings. Two of its members graduated last summer. This circle has been represented each year at the Crete Assembly.—The circle in MOUNT PLEASANT had twenty-seven members, and met weekly all through the past year.—The Circle at FORT DODGE has chosen the name Wakhousa, from the Indian name of the township. Beginning late in the year, hard work was necessary to accomplish all the study, which, however, was finished by the last of June. In this circle the instruction committee is chosen by vote of the class.—STORM LAKE Circle was organized four years ago with ten members, and now numbers thirty. The thorough work done by them deserves special mention. The secretary writes: "We have never missed a session since October, 1883, nor skipped a bit of the work.

We meet every Tuesday in a hall we rent for the purpose, and hold our meetings from two o'clock till six. We have had one leader from the first (she was formerly preceptress of Kansas State Normal School), who is always in her chair promptly, and with lesson prepared. Each study has been taken up in order, and recited and reviewed until mastered. Our class has been conducted like a well-organized school, and every part of each lesson assigned has been clearly brought out by individual recitation and general discussion. Our plan of recitation has been varied; generally with systematic questioning from a carefully prepared list in the leader's note-book, or recitations from written topics covering all the lesson, and drawn at random. Sometimes a list of names, dates, or suggestive words furnished an agreeable change for recitation subjects. In chemistry we purchased a set of apparatus, which we afterward donated to the public school, and performed every experiment except the dangerous ones. In geology, while not fortunately located on an Iowa prairie, yet we had a very good collection of specimens for illustration. In astronomy we sent for Burritt's 'Geography of the Heavens,' and held 'star meetings', and have traced every constellation since February 1. In addition to the regular work, we have taken up during the last three summer vacations Homer's 'Iliad and Odyssey' (Pope's translation) and Dryden's 'Virgil.' With the help of a classical dictionary and weekly meetings, we have studied, scanned, analyzed, and reviewed every verse of the three poems. Our circle has started several large and well-selected libraries, and has been the cause of a very general impulse toward mental culture. We had six graduates for '87."

—The circle at BURLINGTON has met every Monday evening, the members taking turn in leading, having been notified by the president one month in advance.—From LEON comes a report of faithfulness, no member having missed a meeting last year except on account of sickness, and all are taking the White Seal Course.—The Automaths of HAMPTON begin with a goodly number, and resolutions of making this year's work even better than last.—About thirty members belong to the Packard Circle of NASHUA.—The Mosaics of TRAER are eighteen in number and so enjoyable have they made their gatherings that they declare that they can not imagine a more pleasant way of spending their evenings.

DAKOTA.—PIERRE has a fine circle, whose membership last year was over fifty, and it promises to be still more.—Could there be a better report than this from RONDELL? "Our last year's work was rich in mental profit and pleasure and we intend to double it this year. We continued our meetings all summer. For recreation we are preparing a set of historical and illustrated maps for help in history. We are also preparing physiological charts and collecting such relics as Indian skulls, buffalo vertebrae, etc., to help us in class work. Each member seems more enthusiastic than last year if possible."

MONTANA.—Edelweis is the name of a circle of nine in WHITE SULPHUR SPRINGS. They report much enjoyment from the first year's course.

IDAHO.—A home circle of two is reported, named Nampa Circle. The nearest organization is at BOISE CITY, thirteen miles distant, but as new neighbors move into this unsettled region, the circle hopes to enlarge its membership.

WYOMING.—A specialist is provided to instruct in every branch in the CHEYENNE Circle, and genuine work is the result. The plan of completing each subject before leaving it is adopted. One hour is allotted to text-book work, and ten minutes to other topics.

WASHINGTON TERRITORY.—SEATTLE has a number of

wide-awake Chautauquans. Several circles have been formed and the authorities of the Puget Sound Assembly are already making fine plans for the next summer's gathering.

MISSOURI.—Questioners are appointed each week in the HOLDEN Circle to conduct the lessons as seems to them best. This circle was represented by four members at the Ottawa, Kansas, Assembly. —INDEPENDENCE Circle held twenty-five meetings last year.

KANSAS.—The fourth year of systematic and painstaking work is beginning in Greenwood Circle of EUREKA. The members all voted at the last town election, hoping to do their share toward improving local politics. —Interest in the Historic City Circle of LAWRENCE continues unabated. Attendance at the weekly meetings of last year was large, and the study and review were in every case thorough. —WYANDOTTE has a circle of five, PEABODY, of sixteen. —The secretary reports from NICKERSON: "We have an enthusiastic class of twenty members; some are of the class of '89, others, just beginning this year. We follow as nearly as possible the programs as given in THE CHAUTAUQUAN with such changes as we think necessary from time to time. We hope to graduate the majority of the class. We have begun in season and expect to hold out to the end. Last year we were delayed in getting our books until we were two months behind in our readings, yet the majority of the class kept up the readings throughout the year." —The King C. L. S. C. of BURLINGAME is entering on its fourth year, with a membership of seven; when it was organized it had thirty members. There are only four of the original class to complete the course. The circle is composed of married ladies, with one exception, and although few in numbers, they feel the benefit received has been very great. The meetings are held weekly, and are of the greatest interest. The program laid out in THE CHAUTAUQUAN is followed.

NEBRASKA.—The circle at GRAND ISLAND sends a report proving that the name chosen, the Hopefuls, is not a misnomer. —The circle at AURORA has entered on its work.

NEVADA.—Owing to delay in receiving text-books last year, members of AUSTIN Circle were obliged to assume double work in order to begin with the class this fall. The task was cheerfully undertaken, and much zeal and perseverance carried them successfully through. One of the most interested members is a lady past seventy years of age, who resides sixty miles from town, and has not only kept with the circle in her studies, but visited it several times.

OREGON.—A large circle at PORTLAND begins this fall its fourth year.

CALIFORNIA.—Fifteen lectures were delivered under the auspices of the Alphas, of UKIAH, last year. A juvenile circle called the Marguerite was organized by one of the Alphas as a surprise for her daughter's sixteenth birthday. The first book read was Dickens' "Child's History of England." With occasional aid from the older people, the club has prospered finely. —Three reunions took place last year among the circles of SACRAMENTO, with special exercises at the last one in honor of the graduates. In addition to the regular programs, the Westminsters made a specialty of pronunciation tests and news of the week. The character of the work of the past year is reported as of a higher grade than ever before; papers show wider research, and recitations more thorough study. —The Explorers of EL CAJON have taken up the studies of the year again.

NEW CIRCLES.

CANADA.—A graduate of '87, in CORNWALL, who read the four years' course alone, has now the pleasant company

of a new circle of eight members. —SOUTHAMPTON also has a new circle with the same number. —Prospects are bright for a large circle in YARMOUTH. —HAMPTON Circle begins with ten names.

MAINE.—EASTPORT has forty recruits for '91. —Cary Circle of WAYNE writes for a dozen membership blanks.

NEW HAMPSHIRE.—FARMINGTON Circle has already fifteen members, and several others in view.

VERMONT.—WEST BERKSHIRE and WEST ARLINGTON each send names for the rapidly growing Class of '91.

MASSACHUSETTS.—A fine circle numbering nearly thirty has been organized in HOLDEN. —The large membership in EAST WEYMOUTH has resulted in the formation of a new circle separate from the one of several years' standing in that place. —NEWTON and SOUTH GARDNER report new organizations.

CONNECTICUT.—A circle of fourteen members was recently formed in WAREHOUSE POINT. —At SIMSBURY a number of people interested in the work of the C. L. S. C. were called together at the parsonage, and a circle was formed which promises to be a flourishing one. —NEW HAVEN has two new circles. —COBALT sends three, and CANTON CENTRE ten, new names.

NEW YORK.—NEW YORK CITY reports two new circles not yet named to distinguish them from the many others there. —BROOKLYN reports the same number. —New circles have been formed in ALMOND, ADDISON, ELBRIDGE, FALCONER, GROTON, HART LOT, MCGRAWVILLE, STARKVILLE, and WEBSTER. —The CASTILE Circle had thirty-nine members at its first meeting, and hopes for more. —The largest new circle reported is at OSWEGO, nearly two hundred names having been registered.

NEW JERSEY.—NEWARK'S two new circles each begin with eight members. —Other organizations are reported in WILLIAMSTOWN, SOUTH RIVER, SALEM, PATERSON, NEW BRUNSWICK, and LONG BRANCH.

PENNSYLVANIA.—PHILADELPHIA has two more circles. —A new member in HARRISBURG has formed a circle among his friends by offering them a comfortable reading room and library, and setting the good example of promising to take the full course himself. —From the following places come reports of new organizations, and most of them say "We expect more members soon": SUSQUEHANNA, YOUNGSVILLE, YORK SULPHUR SPRINGS, WILLIAMSPORT, CLIFFORD, BUTLER, and JEANESVILLE.

DELAWARE.—Eighteen for the ranks of '91, in SEAFORD, and twelve in DELAWARE CITY.

MARYLAND.—The Circle at WOLFVILLE has seven members.

VIRGINIA.—Members in PORTSMOUTH "mean to work and make the circle a success."

NORTH CAROLINA.—Six form the new circle in ASHBORO.

SOUTH CAROLINA.—Four new names are sent from PIEDMONT.

GEORGIA.—Two new organizations in Georgia, —at RISING FAWN and WEST POINT.

ALABAMA.—A large circle is forming in BREWTON.

MISSISSIPPI.—Twelve '91's and one '89 are at work in VERONA.

TEXAS.—The circle at WICHITA FALLS limits its number to twelve, believing that more effective work can be done among a small number than a larger one. —GRANBURY Circle begins with twenty members who are interested and enthusiastic. —Eight new names are sent from MOBEETIE, and seven from HOUSTON.

OHIO.—Simpson C. L. S. C. was organized in TOLEDO with an enrollment of twenty names. —CINCINNATI'S

youngest circles are named the Epworth and the First Baptist Church C. L. S. C.——Calls for application blanks have been received from CAMP CHASE, GLENDALE, JEFFERSONVILLE, LEESBURG, LOVELAND, NEW ANTIOCH, SHELBY, TIPPECANOE CITY, WOODSFIELD, and BROOKLYN VILLAGE.

INDIANA.—HOPEWELL is represented by a circle numbering twenty members.

ILLINOIS.—Thirteen names were secured at the first meeting of LA HARPE Circle, and as many more will doubtless be added.——A circle of twelve has begun work in SAVANNA, meeting Friday afternoons.——WESTERN SPRINGS and ROCKTON Circles have each six members.——An interested circle is reported in SAYBROOK.

KENTUCKY.—Five new names are sent from MONTICELLO, and nine from COLLEGE HILL.

TENNESSEE.—Prospects are bright for a large circle at KNOXVILLE.

MICHIGAN.—The roster of circles in Michigan is lengthened by new organizations at ROYAL OAK, OTSEGO, BURLINGTON, THREE OAKS, BYRON, SAULT STE. MARIE, WATERFORD, ROCKFORD, WHITE CLOUD, COLON, GRAND RAPIDS, VERMONTVILLE, EAGLE, ONSTED, DORR, ADDISON, PITTSFORD, TROY, PORTLAND, BUCHANAN, SEBEWA, MUIR, MEARS, KINGSTON, SANDSTONE, GLADSTONE, ST. JOSEPH, CERESCO, READING, BATTLE CREEK, OXFORD, PICKNEY, EAST JORDAN, CORINTH, PLYMOUTH, ALBA, BELLEVUE, CENTERVILLE, OSCODA, ST. LOUIS, SOUTH LYONS, and ALLEGAN.

WISCONSIN.—Pilgrim Circle of MILWAUKEE starts with sixteen members whose ages range from sixteen to seventy-

five years.——COLLINS initiates four members, and BURLINGTON six.

MINNESOTA.—Six form the circle at MANTORVILLE.

IOWA.—The circle at EDDYVILLE is composed principally of young people.——A circle of ten has started in GILMORE CITY.——MARSHALLTOWN has several students.

MISSOURI.—A graduate of '87 proves his continued interest in the work by organizing in his home, WARSAW, a circle promising a membership of thirty, among whom are a lawyer, an editor, a physician, a minister, and several teachers. Earnest work and real improvement are expected.

Two large circles have been formed in ST. LOUIS.——Prosperous beginnings are reported in PLATTE CITY, MACON, DARLINGTON, and CENTRE VIEW.

KANSAS.—At SHERMAN CENTER the Sherman County C. L. S. C. was organized with fourteen members.——Five new names are sent from WALNUT, the same number from CONCORDIA, twenty from BURLINGAME, fifteen from ALMA, twelve from HIGHLAND, and twelve from OAKLEY.

NEBRASKA.—A circle has been formed in PANCA.——Five new members report from ALMA, and twenty-one from BLAIR.

COLORADO.—Twenty-two applications for membership are sent from LUPTON.

DAKOTA.—Eighteen '91's under the leadership of an Argonaut form the Jasper Circle of SIOUX FALLS.——Minnehaha Circle of VALLEY SPRINGS begins with sixteen members.——Classes in BRIDGEWATER and HOWARD are taking up the work.

CALIFORNIA.—ETTA is represented by a circle of seven.

THE C. L. S. C. CLASSES.

CLASS OF 1888.—"THE PLYMOUTH ROCK."

"Let us be seen by our deeds."

OFFICERS.

President—The Rev. A. E. Dunning, Boston, Mass.

Vice-Presidents—Prof. W. N. Ellis, Brooklyn, N. Y.; Miss Florence Hodges, Deadwood, Dakota; Miss Mary E. Scates, Evanston, Ill.; James M. Hunter, Barre, Ontario; the Rev. W. N. Roberts, Belleville, Ohio; Mrs. D. A. Cunningham, Wheeling, West Virginia; Mrs. D. A. Dodge, Adrian, Michigan.

Secretary—L. Kidder, Conneville, Pa.

Eastern Secretary—Miss C. E. Coffins, Brooklyn, N. Y.

Treasurer—The Rev. L. A. Stevens, Tonawanda, N. Y.

Items for the class column should be sent to Wm. McKay, East Norwich, Long Island, N. Y.

Classmates who have failed to finish their readings, are requested to make an earnest effort to do so and send in their memoranda. Let every '88 be prompt and thorough in his work. Keep a sharp lookout for '88's who have dropped out of the ranks, and if possible induce them to again take up the work.

While looking up the '88's, gather in any '89 or '90 who has dropped out of the line. Try it! You will not be disappointed in the blessing that will be yours.

The system of competitive examinations introduced by the Pansy Class is to be adopted by the '88's. At the last class meeting at Chautauqua in August last, President A. E. Dunning, Miss C. E. Coffins, Mrs. D. A. Dodge, Mrs. Kerr, and S. A. Esprey were appointed a committee on competitive examinations to be held at Chautauqua in August '88. The committee will add Vice-president W. N. Ellis to their number. President Dunning has been absent in Europe and this has prevented the committee from making a definite announcement in this number of THE CHAUTAUQUAN.

From our classmates: "The year's work has been a most delightful as well as helpful one. I did so desire to be with

you at Chautauqua this summer, but wait until next year when I hope to be present at my own commencement of '88." "I am late with my report this year, but trust not too late for its acceptance. A mother with small children must expect many interruptions. I have enjoyed the readings for the past three years, and this year I found the suggestions of Dr. Vincent in his articles on Pedagogy especially helpful." A county superintendent of schools in California, who is taking in addition to the regular course, the extra work required for the White Seal, as well as the Garnet series and books, writes, "Perhaps you may deem me an enthusiast or a person of unlimited time for reading, but not so. My official duties require ten hours of my time each day and all my readings have been between the hours of eight p. m. and midnight."

CLASS OF 1889.—THE ARGONAUTS."

"Knowledge unused for the good of others is more vain than unused gold."

OFFICERS.

President—The Rev. C. C. Creegan, D.D., Syracuse, N. Y.

Vice-Presidents—The Rev. S. Mills Day, Honeoye, N. Y.; the Rev. J. H. McKee, Little Valley, N. Y.; the Rev. J. B. Steele, Jackson, Tenn.; Miss Genevieve M. Walton, Ypsilanti, Michigan; Mrs. Jennie R. Hawes, Mendota, Ill.; Mrs. J. A. Helmrich, Canton, Ohio; Miss Ella Smith, Meriden, Conn.; Miss Mary Clenahan, Cedar Rapids, Iowa; the Rev. S. H. Day, Rhode Island.

Treasurer—The Rev. R. H. Bosworth, Brooklyn, N. Y.

Recording Secretary—Mrs. E. N. Lockwood, Ripon, Wis.

Corresponding Secretary—The Rev. H. C. Jennings, Faribault, Minn.

A far away member of '89 in one of the territories sends a few words which we know will be of interest to her classmates: "I am looking forward hopefully to the readings of the year.

I am a kindergartner in this far away mountain region where I hope to regain health and do some little good. God bless Chautauqua for the companionship it gives to those who are trying to do right and live earnestly.

From Michigan comes the following: "On account of long and severe illness in my family it was impossible for me to pursue the Chautauqua readings but I am not discouraged. My Chautauqua studies are the richest things of my life."

With the opening of their third year's work, the Argonauts find themselves almost in sight of the goal, which two years ago seemed to lie so far away in the distance; and just now is the time for renewed effort. The coming two years offer golden opportunities for making good, past deficiencies, and no member, however hindered by circumstances, need yet despair of making an honorable record.

"May Chautauqua do thousands more the good it has done me," writes an earnest member who does most of her reading late at night and who says, "I can not give it up, not if I have to do *all* the work at night."

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.
Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; George H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.
Eastern Secretary—Mrs. Ada O. Krepps, Brownsville, Pa.
Western Secretary—The Rev. H. B. Waterman, Griggsville, Ills.
Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.
 Items for this column should be sent to the Rev. H. B. Waterman, Griggsville, Ill.

The publication of the class paper has been discontinued as it was found that THE CHAUTAUQUAN would furnish sufficient means of communication between members of '90. Let us put into the Class Building the money which would have been spent upon the little paper.

A project is on foot for conducting a competitive examination next summer at Chautauqua upon the studies of this year.

While our class extends a helping hand to multitudes beyond the sea, we have also gone on a missionary tour among the prisons of the land. By a vote of the class at Chautauqua, letters of fraternal greeting and encouragement were sent to the prison circles of Idaho and Colorado.

There were a great many local circles organized with full numbers last year, so that now they are composed exclusively of members of the Class of 1890. The secretary would be glad to put such as desire into communication. A few correspondence circles were organized, embracing readers in places where no organization exists. These have been found very helpful, and the number might be increased. Ten members are quite enough, for then the circular letter gets around three or four times a year.

The unflagging zeal of the Pierians is once more being proved by the records of the Plainfield Office. The number of students ready for their second year's work is the largest ever reported by any one class so early in the fall. Let every Pierian show his interest by sending the annual fee to Plainfield at once, that there may be no delay in the receipt of the memoranda for the year. If your last year's work is not quite finished, take up the readings for '87-8 promptly and work at the unfinished reading of '86-7 as you have time.

Letters from the Pierians are as frequent and as cordial as might be expected from a class of twenty-five thousand striving to "redeem the time". From New Hampshire a student writes, "This first year of study has been of unspeakable benefit to me and nothing could induce me to discontinue the course." A Minneapolis member says, "I can not express what pleasure and inspiration this year's reading has been to me. I am reading the Garnet Series and will return that memoranda before October 1." A mother who with two daughters forms a "home" circle, sends a request for the White Seal memoranda and adds, "I can not forbear expressing the pleasure and improvement we experienced in last year's study, and we are looking forward to the new year's work with positive delight."

CLASS OF 1891.

OFFICERS.

President—The Rev. J. M. Durrell, Lawrence, Massachusetts.
Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Massachusetts; Professor Dutche, Missouri; Mrs. Mary T. Lathrap, Michigan.
Secretary—Chas. E. Colston, Hannibal, Missouri.
Treasurer—Frederick Holford, Springfield, Ohio.

At a meeting of the Class of '91 held at Chautauqua August 19, the secretary was authorized to publish in THE CHAUTAUQUAN a request that members of '91 send to him suggestions for a class name, motto, and flower. It is desirable that the suggestions be made at once.

The Class of '91 has already its share of representatives in foreign lands. Among the countries included, we find England, Russia, France, Germany, India, Australia, Burma, Persia, Japan, Sweden, and the Hawaiian Islands. The '91's have, of course, the benefit of the pioneer work done by earlier classes in some of these countries, but in others, especially in the Scandinavian peninsula, they may fairly claim the honor of having established the C. L. S. C.

At the present writing, October 17, the Class of '91 numbers more than six thousand enrolled members, and applications are being received at the Plainfield Office at the rate of two hundred daily. The number of new circles reported between September 10, and October 10, is one-third greater than the number reported at the same time last year. The outlook is very bright. Let every '91 do his share in building up our fraternity.

THE PRESIDENT TO THE CLASS OF '91.—Fellow students of '91, what a grand time we would have if we could sit for an hour, and hold a mammoth Round Table! There are many of us scattered over the face of the whole earth, and distance prevents the realization of our desires. The next best thing to the Round Table is the column of '91 in THE CHAUTAUQUAN. What say you to a monthly meeting in print? Will it not be interesting for us all to hear from each other, and become acquainted? I can hear now the responses from thousands of circles, "We will meet you." Very well; it will help if each member who has something unusually interesting to communicate will write the president as early as the tenth of each month. From the various reports made, the president will select such items as may be most helpful, condense them, and give them to the class. Now is a good time for leaders of local circles to scan the entire work for the year. The holidays are yet in the future, and the bracing air of fall is favorable to study. Block out the general program for the reading season, then modify the plan as each meeting may seem to require. When the press of winter engagements is felt, and temptations to fret, or leave the post of director arise, a good plan

may be the salvation of the circle. The plow once in the furrow is carried along by the team harnessed to it; direct well your forces, and the very momentum will carry you over all obstacles. Remember that one furrow helps to turn the next. A word to those who are just commencing the task of program making. Do not be afraid; programs are like vinegar plants: in working, a new plant grows out of the old. Commence; make the first order of exercises, and the second will take shape while the former is being carried out. We are entering now the study of American history. Some have said that Hale's "History of the United States" is the first historical work ever taken in hand to read. Beginners must not fall into the error of striving to commit to memory long lists of dates. Read at first slowly; compare one page with another; select two or three of the most important things in a chapter, and let the rest go. Seek for the event on which the history of a given period hinges. A series of such turning points constitutes an outline, in which each hinge has a leaf attaching it to the past and another leaf swinging into the future. Memorize the pivotal facts and dates, trusting the laws of association to bring up other things.

POST GRADUATE CLASSES.

CLASS OF '86.—"THE PROGRESSIVES."

OFFICERS.

President—The Rev. W. L. Austin, New Albany, Ind.
Vice-Presidents—Mr. J. F. Scott, Ohio; the Rev. B. P. Snow; the Rev. J. T. Whitley, Virginia; Mrs. Della Brown, Kentucky; Miss Florence Finch, Texas; Mr. L. F. Houghton, Illinois; Mrs. J. D. Merritt, New York; Mr. Carl C. Benscoter, Pennsylvania; Mrs. Elizabeth Persons, Colorado; Miss Hattie P. Marsh, Connecticut; Mrs. S. E. Middleton, California.
Treasurer—Mr. W. T. Dunn, Pittsburgh, Pa.
Secretary—Mrs. S. Knight, 414 Olive Street, St. Louis, Mo.

To the Class of '86: I desire to thank the members of '86, who were present at the annual meeting of the class in August, for the honor conferred, in choosing me president for the ensuing year. I can only say a few words by way of suggestion and greeting. Two things we must not forget: first, let every member become a recruiting officer, working diligently to swell the great army of learners, using every means to bring before those with whom we come in contact, the great advantages of our work; second, let every member of the class take at least one share in our Class Building, and where there are local circles, talk up and arouse an enthusiasm in this work. Send all contributions to Mr. Samuel Knight, 414 Olive St., St. Louis, Mo. May this be a most profitable year in study, and may the lives, health,

and interests of all our class, be in the keeping of the loving Father.

Most cordially your fellow-worker,

W. L. AUSTIN.

CLASS OF 1885.—"THE INVINCIBLES."

OFFICERS.

President—J. B. Underwood, 39 Barclay St., New York.
Vice-Presidents—J. W. Adams, 1108 Topeka Avenue, Topeka, Kansas; Mrs. Josephine Taylor, Pittsburgh, Pa.
Secretary—Miss Anna M. Chapin, Boston, Mass.; *Assistant Secretary*—Mrs. M. M. Dunbar.
Treasurer—Miss Lizzie N. Haskell.

All persons having information of interest to the class will please communicate with Mr. C. M. Nichols, Springfield, Ohio, at as early a period in the month as possible.

The New England branch of the Class of '85 held its annual reunion at Lake View on Recognition Day. It gave great pleasure to the class to welcome President Underwood at this time, and they fell proudly into line in the procession with two presidents—Mr. Underwood and Mr. Jeffs—at their head. A beautiful new banner of violet and cream silk, was presented at the reunion and was carried for the first time in the procession. The many letters from members of the class, read by the secretary at a subsequent meeting, indicated that the invincible spirit continues and that many are still "pressing on after those things which are before." The officers elected for the ensuing year were, President, L. T. Jeffs, Hudson, Mass.; Vice-presidents, J. C. Haskell, Maine; Miss P. A. Holder, Massachusetts; Levi Wooster, Connecticut; W. B. Heath, Rhode Island; Secretary and Treasurer, Miss Annie M. Chapin, 1 Somerset St., Boston, Mass.; Assistant Secretary, Miss Emma O. Kingsbury, Wellesley, Mass.

CLASS OF 1883—VINCENT CLASS.

"Step by step, we gain the heights."

OFFICERS.

President—The Rev. R. S. Holmes, Plainfield, N. J.
Vice-President—Miss A. C. Hitchcock, Burton, O.
Secretary and Treasurer—Miss A. H. Gardner, 220 Northampton Street, Boston, Mass.

Let each member of the class send items of interest to the secretary.

The sweet pea has been chosen in place of the heliotrope, as the class flower.

At a very pleasant reunion of the class at Chautauqua, it was voted that each member should pay an annual fee of twenty-five cents. Let those who were not present send that amount to the treasurer in order to pay the debt that still remains on the class bell.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

BY MRS. MARY H. FIELD.

Thou hast some gift of song or speech,
 My faltering heart,
 Thou hast some power God's poor to reach
 With love's own art:
 What gifts—what heavenly gifts—are thine,
 O soul of mine!
 And it is thine with reverent awe
 God's thought to trace,
 And mark the moving of His law
 Through starry space:
 What gifts—what heavenly gifts—are thine,
 O soul of mine!

And thou may'st soar on path of light
 Beyond the stars;
 No fetter binds thy pinion's flight,
 Nor prison bars:
 What gifts—what heavenly gifts—are thine,
 O soul of mine!
 Nor needst thou pause at heaven's gate,
 But enter there;
 The Power on which archangels wait,
 Moves at thy prayer:
 What gifts—what heavenly gifts—are thine,
 O soul of mine!

EDITOR'S OUTLOOK.

A MERRY CHRISTMAS!

In that passage in the Epistle of Barnabas which is one of the earliest references in Christian literature to the observance of Sunday as a religious festival, the writer, speaking with confidence for the whole body of believers, says, "For which cause we observe the eighth day *with gladness*". The cause of their joy was their crucified Master's victory over death. Thus the reviving hope of "the first Easter morn" was nourished and made perpetual through the hallowing influence of the oft-recurring festival of "The Lord's Day". But when, in the course of time, Sunday, becoming more and more assimilated in its character to the Jewish Sabbath, lost something of its significance as a memorial day, the warm affection of Christian believers, still clinging fondly to the object of their love, demanded other occasions for its grateful manifestation, and Holy Week and Christmas Day were added to the sacred seasons of the church, the former sad with sympathy, save in its closing hours, the latter glad with exultant joy.

If, in the home of pure affection, there can be no more welcome sound than the joyful cry, "To us a child is born, to us a son is given," how much greater gladness should fill the souls of all the sons of men as they look expectantly forward to that day which commemorates the birth of "The Son of Man". That with this apparently weak and helpless Jewish babe there should have come into the world such an influx of spiritual power that, ever since that blessed night, the world has seemed bound by stronger chains of love to the throne of the Eternal One. This it is that gives to Christmas its surpassing charm.

The spirit of Christmas is the spirit of childhood—the spirit of pure gladness, which enjoys in full measure the gifts of providence, none the less grateful to the Divine Giver because as yet able only to lisp imperfectly His name, just as the throat of the singing-bird swells with irrepressible melody, needing no articulate speech to make it a worthy expression of the religion of nature. "Joy to the world" is the refrain which most deeply stirs the soul at Christmas-tide.

But how shall joy come to the world, unless through the meditation of human hearts and human hands? Robinson Crusoe, supreme lord of his lonely isle, can hardly have been happy in his isolation, nor very joyous even after having found that he had one human companion in his solitude. Of all giving that is the worthiest in which the giver gives himself. The noblest Christmas gift is a sympathetic heart—a heart generous in its love, not niggardly and calculating in the bestowal of its affection, and not giving that it may receive again, albeit the singer had fathomed one of the deepest of the divine mysteries when he declared that,

"Giving we have, this is the law of love."

To discover some human need and make it less—here lies our present duty, no more binding now than ever, but more fittingly discharged in this season of universal joy. Christmas is the "Christ Mass" and we are all priests empowered and enjoined to celebrate this noblest sacrament of the Church of the Divine Humanity. The temple where we minister is the shrine of the human heart; on the altar are the symbols of divine love and sacrifice; the incense which rises to heaven is the perfume of noble deeds done in the service of the Heavenly Father's weak and erring ones; in full organ notes of joy and with voices attuned to celestial harmonies we sing again the glorious song of the first Christmas morn.

ANGLO-AMERICAN COMITY.

The growth of friendly feeling and of mutual esteem between England and the United States has of late been evidenced in many ways, and certainly constitutes a most gratifying sign of

the times. There is, as was remarked by the deputation of distinguished Englishmen who the other day addressed President Cleveland in behalf of arbitration as a means of settling international differences, every reason why the two great branches of the Anglo-Saxon race should be anxious to cultivate amicable relations with each other. To a humane person it would seem antecedently almost impossible that two such nations as Great Britain and the United States should under any circumstances in this age of the world's history again resort to the arbitrament of war. And yet when one looks out upon the state of the civilized world to-day, when one considers what a large part of the physical and mental energy of mankind is now going to the strengthening and perfecting of machinery for the destruction of human life, one can but admit to himself that the worst is, after all, possible. All the more reason have we, then, to welcome any movements which look toward making such a contingency at any rate less probable. The old maxim, In peace prepare for war, should give way to a better: In peace make sure the perpetuation of peace. The recent reference of the fisheries dispute to a commission is, accordingly, a matter for international congratulation.

But in our relations with England there is much more to desire than the absence of war and warlike bravado; much more than a spirit of passive toleration. There is room for positive friendship, for genuine cordiality, and mutual admiration. Nor are recent evidences wanting that such feelings have come to be a reality for large numbers of people in both countries. Mr. Hamerton, that typical representative of all that is best in English culture, inscribes his delightful book on "Human Inter-course" to Emerson, whom he never knew, and in so doing pays a warm tribute to the illustrious American. Mr. Lowell wins the admiration of England, and Dr. Holmes, crossing the Atlantic, is received like an old friend. On the other hand, distinguished Englishmen visiting this country are welcomed with a cordiality which betokens much more than gaping curiosity. Men like Herbert Spencer, Matthew Arnold, and Edward Freeman, upon coming to America, find themselves confronted with audiences who know them and their books and are interested in what they have to say.

The generous rivalry of the two countries in athletic sports, in shooting, yachting, and the like, and the comparative absence even in the lower grade of newspapers of any acrimonious or insulting comment upon the results of these constantly recurring trials of skill, are likewise gratifying indications. The coarse and brutal satires based upon ignorance, which used to characterize the ordinary references of Englishmen to Americans, and of Americans to Englishmen, has either disappeared entirely or given way to a good natured raillery such as even friends may indulge in. Finally, let us not forget the recent gifts of Mr. Carnegie to Edinburgh and of Mr. Childs to Stratford-upon-Avon. Such tokens of individual good-will may be out of the power of the most of us, but they can not fail to spread the generous sentiment that prompted them.

WHAT IS PERSONAL LIBERTY?

It is commonly understood that the Personal Liberty Bill, now claiming so large a share of public attention, originated with the brewers, and that its aim is to open saloons and grog-shops after two o'clock on Sunday afternoons. If this be true, its title is certainly misleading. It should be called the "criminal license bill." There is no sound theory of personal liberty upon which the existing statutes may be convicted of encroaching upon established rights, or of endangering the personal liberty of any right-minded person.

For a number of years the English reading public have ac-

cepted the views of John Stuart Mill on "Liberty", as the premise for the solution of all practical questions of social rights and social duties. It was the purpose of this profound thinker to guarantee every man the greatest possible degree of freedom consistent with the maintenance of a well ordered society, but the line which separates liberty from license was ever clear to his mind. Freedom for him was not an end unto itself but a means to the development of individual character. In general his views may be said to harmonize with the fundamental principles of English jurisprudence, which regard law as essential to the enjoyment of personal liberty and not as an encroachment upon it. He would never have consented in the name of freedom to have cast down the barriers regarded by the great majority of men as necessary to protect society from moral disintegration and decay.

But there is another philosophy of social relations which seems at the present time to be making its way. The thought that society is an artificial union of men is being modified by the thought that society is in itself a thing of life. According to this theory, men bear to society as a whole a relation analogous to that which a molecule bears to the body of which it is a part. In one respect, however, the growth of society differs from the growth of a vegetable or an animal, since these latter are not, like the former, capable of putting before themselves an idea to be attained, while one of the conditions of social growth is the purpose to grow into the likeness of something. To adopt the language of science, society is a conscious organism endowed with the ability to determine, in part, the environment to which it must conform; and one way of doing this is for public opinion to express itself in law. Looked at from this point of view, law may be properly regarded as the frame-work of the social body which sets a limit to the just liberty of individual action. And if only the law is in harmony with the aim of society, it must be accepted as a just law; nor is it possible for a just right to be infringed by such a law, since no man can claim as a personal right the indulgence of acts which obstruct the growth of society toward its set purpose.

Before such a theory of social relations also the Personal Liberty Bill must stand condemned. The American people believe that temperance is better than debauchery, that sobriety is better than hilarity, that Christian culture is better than a life of sensuous indulgence, and that Sunday afternoon without the saloon gives a better opportunity for the healthful enjoyment by the people of their day of rest than a Sunday afternoon with an open grog-shop. Of course a law can not enforce virtue on men who do not love virtue, but it can do something in restraining vice and in guarding from temptation those whose habits are yet unformed. Laws which hold such an end in view do not encroach on personal liberty; they are rather the expression of the virtuous purpose on the part of society to provide those conditions under which it shall be easy for men to emancipate themselves from the slavery of vice. We may say now of those who advocate the repeal of such laws, as Milton said of a certain class of men in his day, "License they mean when they cry liberty."

A COUNCIL OF CHRISTIANS.

The text of the call for a General Conference of all Evangelical Christians in the United States to be held at Washington in December, 1887, is very solemn and weighty reading. The call is signed by representative ministers and laymen of many denominations, and it is right to assume that its words have been carefully selected. The questions to be considered at the Washington Conference might be discussed without touching any living and practical issues. They are simple enough, at first sight. "What are the present perils and opportunities of the Christian church and of the country? Can any of them be met by a hearty co-operation of all Evangelical Christians? What are the best means to secure such co-operation and to waken the whole church to its responsibility?" The simplicity of these questions disappears in the light of the facts stated in the call.

The Conference is not to consider simply methods of revival and church-planting and kindred matters; it is to weigh in the Christian balances some of the weightiest social questions ever presented for the consideration of mankind.

"The widening chasm between the church and the multitude"—can it be closed? If this great task is possible, by what means is it to be accomplished? The suggestion in the text of the call that "the evils of society are caused not by misrule, but by sin, and that the Gospel therefore must furnish the solution of the great social problems"—though put as a question would seem to exclude from consideration by the Conference all those devices for winning the people which would identify the church with various proposed social reforms.

There are not a few Christians who believe and proclaim that the church must choose in our day between the Pharaohs of commercial and manufacturing oppression on one side and the people on the other. All such complain that the church is on the side of the Pharaohs, or is moving to that side. It is obvious that this class of Christians is not invited to a conference which is to assume that sin, and not misrule, is the cause of our social evils. Between those who believe that sin is the cause and those who believe that misrule is the cause, there can not be any common ground. Evils are mistakes or they are sins. If they are mistakes, they are begotten of misrule; if they are sins, they are outgrowths of corrupted human nature. If these evils are mistakes, a few strokes of the legislative pen will remove them. If they are sins, the infinite energy of the grace of God is the only resource of those who suffer under them.

The call sets out broadly the facts of the "labor" problem and intimates that for these troubles and griefs, "the ballot affords no remedy." But there are not a few Christians engaged in professing loudly to whomsoever will hear them that the ballot is the sovereign remedy. We have, in their view, only to abolish tariffs, whisky taxes, and all personal property taxes, and collect all money for public burdens from land alone. A stroke of the pen will do that, and, to those who believe this evangel, it is perfectly clear that such legislation is our Christian duty. We make the suggestion now to preface to argument. There is hardly room to argue. Sin—or mistakes; personal redemption—or the right ballot; the remedy of the Holy Ghost—or that of better laws. If the better laws will do our business for us, we have no need of the Holy Ghost.

Can a conference accomplish anything when its work is practically defined within conservative, that is to say, Evangelical limits of vision and plan? Yes; it can formulate the belief of most Christians that sin is the cause of, and that salvation by Christ is the remedy for, social evils. It is an opportunity to say that, and to say why the Church of Jesus Christ does not believe that the world can be saved by ballot-boxes, statute-books, and millennial proclamations. The Conference may wisely restate the Christian belief in the fall of man and in the enduring consequences of that miserable yet prodigious event. It may wisely advise us all to preach repentance and faith with more zeal and energy. It may bestir us to send *to* instead of *for* the multitudes; and to find Peters and Stephens and Pauls to carry our message. The Conference may discover that to reconcile the differences between employers and employed we must make genuine Christians of both of them. It may find out by inquiry how John Wesley made his Methodists rich, lifting them from the verge of pauperism; and out of the discovery it may learn that "the life of God in the soul will put life into the whole man." It may organize a new crusade against sin, and promote a great and wide-sweeping revival. A million of sound Holy Ghost conversions in the next twelve months would avert all danger of a general panic and silence ninety per cent of the discontents which burden the air. How? By getting a few thousand men to preaching with the point and edge of Sam Jones. By preaching repentance, not forgetting to begin at Jerusalem; for there is a suspicion abroad that the whole church needs a Pentecostal shaking up by the wind of the Divine Spirit.

It is certain that this Conference does not meet to proclaim some humane Gospel for the weary and sick world, but to emphasize the faith of American Christianity in the remedial power of divine grace. If it finds a backslidden church a deeper cause of our evils than any laws we have made and a revival a deeper

remedy than any reformers offer us, it may give to this reaffirmation of old truths a power which no decrees of a Catholic council ever had. The Conference has the opportunity to summon the whole Evangelical church to repentance, consecration, and Gospel work.

EDITOR'S NOTE-BOOK.

For three weeks in October public attention was pretty thoroughly concentrated on President Cleveland and his wife. The tour through the West and South which they made in that period was a thoroughly American proceeding, marked by hearty expressions of good will from the people, and without false assumption of rank and dignity by the presidential party.

In an after-dinner speech, not long ago, Mr. Gladstone said: "Whenever a youth desirous of studying political life, consults me respecting a course of study in the field of history, I always refer him to the early history of America." It is with this very portion of American history that readers of the Chautauqua Literary and Scientific Circle are now busy. There is a large opportunity here for Chautauquans to get at the political principles and, still more important, the political spirit of the men who founded this government, and to make a practical application of what they learn.

From October 5 to 19 the representatives of the Knights of Labor, some 200 in number, held their 11th General Assembly in Minneapolis, Minnesota. In spite of the fact that the session showed a decreased membership, was characterized by bitter discussions, and closed with a strong anti-Powderly faction, the general feeling is that the order was never in as healthy a condition and so deserving intelligent public sympathy. This feeling is the natural result of the common sense and enlightened conservatism which the majority of the acts of the session show. The most important measures are: a point blank refusal to recognize anarchy; a reiteration of thorough temperance principles; abolishing of the strike fund; an act against carrying any flag but the national in parades; no efforts at forming a new political party; and a general consideration for sensible public opinion.

The best elements in the great cities are becoming more and more aggressive in their efforts to secure honest officials. New York City and Brooklyn have both made strenuous efforts of late to improve the *personnel* of their municipal governments. In Baltimore all parties have united to fight the ring which has so long disgraced that city; though unsuccessful in the election, the strength of the stand made and the sympathy the country at large manifested with the effort were most encouraging. A worse state of affairs could scarcely be found than in Baltimore, where dead men and strangers voted, and bribery, false counting, and disfranchisement were boldly practiced.

A strange and melancholy sight has characterized many times this fall the streets of London. It is the processions of the "unemployed". The great city has thousands of persons for whom there is no work and who are demanding that the government relieve them. In any such demonstrations it is impossible to tell how great the per cent of discontent, idleness, and viciousness concerned. These causes are not improbably the predominant ones; but even if they are, there still remains an immense amount of honest, struggling poverty. The tale of the London "unemployed" is retold in some measure in every city and town of the world. "The poor always ye have with you." While watching and pitying the struggle abroad there is abundant opportunity for practical Christian work among the "unemployed" at home.

E-dec

The Commissioner of Labor, Carroll D. Wright, in his report, just issued, on Industrial Depressions, makes the increase of labor-saving machines and the consequent overproduction a prominent cause of the trouble. Every body knows that every labor saving machine devised throws more or less laborers out of employment. Few, perhaps, are aware to what extent this is true. Mr. Wright has collected a large amount of data on the subject. He shows that in agriculture, machines have displaced fifty per cent of the hand labor; in the different stages of boot and shoe making from fifty to ninety per cent; in carriage making about sixty-six per cent; in all processes of cotton manufacture sixty-six per cent; in flour making seventy-five per cent; and so on through almost every department of the manufacturing world.

The age has learned a tolerably satisfactory way of studying the customs and habits of foreign countries. It is to put a specimen of a country on exhibition in active operation. Here in America we have had recently the Japanese and Aztec villages. All London turned out this year to study the Wild West show and the Indian Village, and it is proposed for next year to put a slice of Italy and her life into the place occupied by the American exhibition. It is a kind of combined instruction and amusement which seems destined to take a strong hold on popular taste.

The demonstrations made by great crowds of people in London, England, over Buffalo Bill and his Wild West, and more recently the dense multitudes that received the pugilist John L. Sullivan on his arrival in London, combine to make a new study in the modern civilization of England. We have had many eminent representatives over there recently—the Hon. James G. Blaine, in politics, Jay Gould, a money king, Chauncey M. Depew, a railroad magnate, Murat Halstead, a brilliant political editor—but Buffalo Bill and John L. Sullivan have been honored on the streets in London by great crowds of people more than they all. Such is fame.

The size and character of the fifteenth annual congress of the Association for the Advancement of Women, and of the nineteenth session of the Woman Suffrage Association, the large representation of women in the General Assembly of the Knights of Labor, and the election of at least three women as lay delegates to the General Conference of the Methodist Episcopal Church, are striking evidences of the last month to the increasing activity of women in public work. Another interesting item worth connecting with these facts, is the appearance of a trustworthy count of the number of women who voted in Kansas last April; 26,000 votes were cast by women, 66,000 by men.

There is no greater scandal in politics than the way in which "campaign expenses" are handled. It is said upon good authority that in the municipal election of Baltimore in October, one party extorted at least \$30,000 from Federal office holders, as much more from the state and city office holders, and that the candidates pledged about two-thirds of the salaries they would receive if elected. In New York a published list of the assessments required to secure nomination puts the position of supreme court judge at \$20,000, city court judge, \$5,000, district attorney, \$10,000, aldermen, \$1,000. Circulars are everywhere

sent out asking voluntary contributions from office holders and suggesting what would be "fair". Where do these large sums go? They much exceed legitimate expenses. There is but one conclusion—boodle. The only honest way to handle campaign moneys is to imitate the Nashville, Tennessee, Prohibition manager, who after the late campaign made public an itemized statement of expenditures.

A volume of the industrial statistics of Pennsylvania for 1886, just published, contains not a few disagreeable facts concerning the homes of workmen in various cities of the state. One of the worst features revealed is the absence in many places of anything like a respectable drainage in the neighborhoods of most of these homes. In certain parts of Philadelphia the "slops and refuse" are said to be thrown into the streets; in Johnstown "the drainage is surface, there being no escape for slops and other waste matter"; in Altoona "the water supply is limited and sewerage system is very imperfect"; in Harrisburg the same condition is reported; at the homes in the mining districts "except what natural location affords, there is an entire absence of facilities for drainage." This state of things is by no means peculiar to Pennsylvania. Wherever it exists it is an outrage on health and life, and a criminal neglect by officers who are elected to guard the interests of the community.

The efforts of the Australian colonies to raise funds to send out an exploring expedition to the Antarctic regions, have so far proved unsuccessful. Would-be German discoverers, too, eager to enter this special field of research, have been obliged, for lack of means, to confine their operations to Africa and the islands of the Pacific Ocean. One can scarcely conceive of a better representation of the irony of fate than the placing of Alexander, "weeping for more worlds to conquer," *vis à vis* with these men impatient of the restrictions which keep them from taking possession of the lands which they are sure are yet waiting for a conqueror. Why can not American enterprise at this juncture of affairs send out an expedition which will settle the matter?

Up to the present time the phonograph has been looked upon as a toy or a curiosity, but its practical business qualities are soon to be thoroughly tested. Early in the year 1888 a number of these improved instruments will be ready for distribution. Its operation is described as follows, by Mr. Edison the inventor: "The person wishing to send a letter has only to set the machine in motion and to talk in his natural voice into the receiver. He then places the "phonogram," or sheet, receiving the impression, into a little box made on purpose for the mails. . . . The receiver of a phonogram will put it into his apparatus, and the message will be given out more clearly, more distinctly than the best telephone message ever sent. The cost (after the purchase of the machine) will be scarcely more than an ordinary letter." Mr. Edison adds that he is certain of its rapid introduction into business.

The constant vigilance required to preserve from the hands of the professional despoiler every place of beauty and attractiveness is shown in the annual report sent to the secretary of the interior, by Captain Moses Harris, Superintendent of the Yellow Stone Park. He says that it is only by stationing scouting parties around its borders, that the Park is prevented from being converted into a great hunting ground. The game driven out of the mountains by the approach of winter seeks the protection of the valley. Much of it, however, is intercepted on the way by hunters encamped on the outskirts lying in wait for it.

It is claimed by those who are recognized as high authority in the matter, that a frequent cause of diphtheria is the widely prevalent practice of leaving a lighted kerosene lamp in sleeping rooms. The New York board of health not long ago discovered

that in the great majority of instances where this disease made its appearance, the patients were those accustomed to the night lamp: All the possible trouble saved by the convenience of such an arrangement and the comfort derived from it are as nothing placed against the evils accruing to every human system exposed to its noxious fumes, even if the dangers of this dread disease were not considered. The lamp consumes as much oxygen as a person, and gives off in its place the deadly carbon.

A very forcible reading of one of the many lessons which Nature has so legibly written for man's benefit, throughout her domain, but which he is too apt to ignore, was given not long ago by an old Mount Washington guide. He claims that to carry a compass in the woods is an entirely unnecessary proceeding as there are three distinct ways, by any one of which, a traveler may learn all that the compass teaches. "Three-fourths of the moss on trees grows on the north side; the heaviest boughs on spruce trees are always on the south side; and the topmost twig of every uninjured hemlock tips to the east."

The ceremonies of the dedication of the Shakspeare memorial fountain at Stratford-upon-Avon were held October 17. An excellent letter from James Russell Lowell was read and a poem by Oliver Wendell Holmes in which he made the fountain the subject of his verses. The American people should feel thankful to Mr. George Childs for the gift of this beautiful memorial which links the name of an American with the future history of Stratford-upon-Avon, and that says for them that they recognize the bond of a common language with England and claim Shakspeare as a common heritage.

The patriotism of our people has expressed itself of late in several most fitting memorials. On October 18, in Fairmount Park, Philadelphia, Pa., an equestrian statue of General George Gordon Meade was unveiled.—On the following day, at Gettysburg, Pa., there was dedicated to the brave soldiers of the 14th Regiment of Brooklyn, N. Y., a monument, the pedestal of which is ten feet high and supports an eight foot figure of a private soldier obeying the command, "Hand Cartridge."—On October 22, at Lincoln Park, Chicago, a bronze statue of Abraham Lincoln was unveiled. The sculptor is to be congratulated on having secured an entirely correct portrait to work from. No more valuable legacy could be bequeathed to future generations than these expressions of appreciation of heroic men who served their country.

During the past year the American Humane Society has given aid to 31,000 children, and procured relief in 109,000 cases of cruelty to animals. The work of such an organization can not be measured in figures, for the moral influence it exerts is even greater than the good from its relief of present suffering.

A wise law has been passed in Waldeck, Germany, forbidding the granting of a marriage license to a person addicted to the liquor habit. The officer to whom application for the license is made, is required to ascertain the character of both parties desirous of marrying, and if the past record is unsatisfactory, sufficient proof of reformation must be produced. Is it possible to estimate the suffering that is thus avoided?

Another law worthy of imitation recently passed in Germany, compels the compounder of patent medicines to print a list of the ingredients on the labels. The ailing and credulous public will doubtless meet with some surprise regarding their favorite panaceas, and the pockets of the vendors of these frequently nefarious nostrums may not be so rapidly enriched.

For striking examples of geographical names similar to, but exceeding in absurdity, those mentioned in recent articles on this subject, read in *Local Circles* of this issue, the list of

names from Missouri. It is as unfortunate for a place as for an individual to have an unpleasant peculiarity or vulgar incident embodied in a name. A foreigner studying the local geography of this state might justly infer that these places are beyond the bounds of civilization, but just the reverse is the case, many of them being neat little towns but misrepresented by execrable appellations.

The author Dinah Maria Mulock - Craik died in England, October 12. The last literary work upon which she was engaged was an article for an American magazine. It is to be hoped that it is sufficiently complete for publication, so that what may be termed her last work will not be her much criticised article, "Concerning Men." The title of her unfinished article is, "Nearing the End." It gives the author's views of old age, the passing away of youth, and the drawing near of death. No matter what her later articles are, she will be always known as, she liked best to be called, the "author of 'John Halifax Gentleman'". The strength and helpfulness and tenderness of that will not pass away.

The Rev. J. B. Walker, D.D., the author of that favorite Chautauqua text-book, the "Philosophy of the Plan of Salvation," died March 6, 1887, aged 81 years. His long life was spent in ac-

tive work in the Presbyterian church. The early years of his public career were given to editorial work in the West, and afterward to the pastorate. Dr. Walker's best known publication is the "Philosophy of the Plan of Salvation;" this work has been translated into several languages. Its deep religious spirit and clear style have made it a most valuable aid to readers of the Chautauqua Literary and Scientific Circle.

A monument has been erected to the late Jennie Collins, of whom Lilian Whiting writes in this number of THE CHAUTAUQUAN. It stands in Walnut Hills Cemetery, Brookline, Boston, and bears, besides her name and years, the inscription, "The Working Girls' Friend and Founder of Boffin's Bower."

Jennie Lind died November 2, in London. This fact announces the death of not only a wonderful singer, but a good and charitable woman. She visited America in 1850 and charmed her audiences. From the proceeds of this tour she established a free school system in Sweden. It is forty years since she left the stage, and more than thirty since she appeared in public. At this time America gladly pays tribute to her genius and to the memory of one who said she would "never cease to love the American people with all her heart."

C. L. S. C. NOTES ON REQUIRED READINGS FOR DECEMBER.

HISTORY OF THE UNITED STATES.

P. 167. "*Bostonium Recuperatum*" etc. The medal bearing these legends was about two and three-fourths inches in diameter. On one side was a profile head of Washington, with a Latin inscription which translated reads, "The American Congress to George Washington, the Commander in-Chief of its Armies, the Asserter of Freedom." "On the reverse, the device shows troops advancing towards a town; others marching towards water; ships in view; General Washington in front, and mounted, with staff, whose attention he is directing to the embarking enemy." The inscriptions on this side are those given in Hale's History, and translated, are, "Boston recovered, March 17, 1776," and, "The enemy for the first time put to flight."

P. 175. "Daun," Count Leopold von. (1705-1766.) An Austrian general.

"The fifteen decisive battles of the world's history." According to Professor Creasy, who has written a book bearing this title, they are, the battles of Marathon, Syracuse, Arbela, Metaurus, Victory of Arminius over the Roman legions, Chalons, Tours, Hastings, Joan of Arc's Victory at Orleans, Defeat of the Spanish Armada, Blenheim, Pultowa, Saratoga, Valmy, and Waterloo.

P. 179. "D'Estaing," des-tang.

P. 180. "Cowper's poem." This reference is to be found in "The Task," book IV.

P. 181. "Guerrilla." The word is derived from the Spanish word for war, *guerra*. It is applied to all armed bands who carry on irregular war on their own account.

P. 182. "Mad Anthony." General Wayne, on account of his bravery and impetuosity, was popularly known under this name.

"Major Lee," Henry. (1756-1818.) His corps was one of the most active and efficient in the cavalry service and was known as "Lee's Legion." Major Lee was often called "Legion Harry" as well as "Light Horse Harry."

P. 188. "Cartel." "A writing or agreement between states at war, as for the exchange of prisoners."

P. 191. "Peace of 1763." The termination of the Seven Years' War by the treaty of Paris, at which time France ceded Canada to England.

"Farmers general." Those to whom the right of levying

taxes was given, for a stated sum of money, in the French monarchy.

P. 192. "Rochambeau," ro-shong-bow.

P. 197. "Battle of Minden." Fought by the French and the combined forces of the English and Hanoverians, near Minden, in Prussia, August 1, 1759. The French were defeated.

P. 207. "Robert Morris." (1734-1806.) An eminent statesman and financier. When a young man he removed from England, to the United States, settling in Philadelphia. He was the first one ever appointed superintendent of finance in this country. Of the services rendered in this department by him, an estimate may be formed from the following sentence quoted from a great historian: "The Americans owe as much acknowledgement to the financial operations of Robert Morris as to the negotiations of Benjamin Franklin, or even the arms of George Washington." His entire private fortune he pledged in order to obtain supplies for the army. He was the founder of the Bank of North America.

P. 210. "General Monk." (1608-1670.) An English general, who fought on the side of the King Charles I. in the beginning of the Civil War in England; but after having been kept a prisoner in the Tower by the Roundheads for more than a year, he espoused their cause. He helped Cromwell to establish himself as the Protector. At the time of the Restoration, he was again found on the side of the royal party. When Charles II. was firmly established, he rewarded Monk's efforts on his behalf by making him Duke of Albermarle.

P. 215. "Christopher Gist." When Washington made his journey from Williamsburg to Presque Isle, just before the outbreak of the French and Indian War, Christopher Gist accompanied him as guide. There were in the party, besides, four comrades of Washington's and a guide.

P. 216. "Fincastle." This name, applied then to a large tract of territory, is still retained as the name of the county seat of Botetcourt County, in the south-western part of Virginia.

P. 222. "Losantiville." General Saint Clair changed the name of this settlement, six years after this, to Cincinnati.

P. 223. "North-west Ordinance." "An ordinance for the government of the territory of the United States north-west of the Ohio River." The congress that drew up this ordinance held its session the same time that the convention, met for the purpose of framing the Constitution of the United States, was in

session. The North-west Territory thus established embraced the present states of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

P. 227. "War of the Spanish Succession." At the death of Charles II. of Spain, the house of Hapsburg became extinct. Louis XIV. of France and Leopold I. of Austria, both brothers-in-law of Charles, sought to secure the throne for princes in their own families. It was finally held by Philip V., the grandson of the French king.

P. 238. "Nacogdoches," nak-o-dō'chiz. "Orquisaco," or-ke-sā'ko.

OUTLINE SKETCH OF AMERICAN LITERATURE.

P. 87. "Crash of 1837." The years immediately preceding this date had been very prosperous ones. Money was abundant, and vast speculations were widely undertaken. Every where the credit system was in vogue. Nearly seven hundred banks were issuing bills, which had been received at the land offices. President Jackson then issued "an order called the Specie Circular by which the land-agents were directed henceforth to receive nothing but coin in payment for the lands. . . . The banks suspended specie payment. Mercantile houses failed and disaster swept through every avenue of trade. During the months of March and April, the failures in New York and New Orleans amounted to about a hundred fifty million dollars." *Ridpath's "History of the United States."*

P. 91. "Buncombe." The word originated with Felix Walker, a representative at Washington from North Carolina. Buncombe was the name of a county in his district. While he was making a very flowery speech, the House grew impatient, called for the "Question", and sought to make him stop. He persevered, however, declaring his district expected it and he was "bound to speak for Buncombe." Hence the phrase came to mean, speech-making for mere show.

"Monroe doctrine." In his message of December 2, 1823, President Monroe advocated the policy of "neither entangling ourselves in the broils of Europe, nor suffering the powers of the Old World to interfere with the affairs of the New."

P. 92. "Old Hickory." When war was declared against England in 1812, General Jackson in command of twenty-five hundred men of the Tennessee militia, offered his services, and was ordered to convey his troops to New Orleans. The infantry marched across the country. Later, when the order came to dismiss his forces, he chose to conduct his company back to Tennessee before disbanding it. During his homeward march his men gave him the name "Hickory", to symbolize his endurance and toughness; and this, in time was changed to "Old Hickory".

P. 94. "Salmagundi." Irving's opening words in the publication bearing this name are, "As every body knows, or ought to know, what a SALMAGUNDI is, we shall spare ourselves the trouble of an explanation." In spite of this statement, the following definition of the word given here may not be out of place: "A mixture of minced veal, chicken, or turkey, anchovies or pickled herrings, and onions, all chopped together and served with lemon juice and oil." Hence in general the term is applied to any miscellany, or medley.

P. 97. "Gulliver's Travels." One of Jonathan Swift's famous works.

"Tristram Shandy." The name of a work by Lawrence Sterne.

"Kills." Channels, rivers, or streams.

P. 100. "Belletristisch." A German adjective, meaning pertaining to *belles-lettres*.

"Magnum opus." Great work.

P. 101. "D. C. L." Doctor of Civil Law.

P. 104. "Praed." Winthrop Mackworth. (1802-1839.) An English poet and lawyer. His poems are distinguished for their wit and elegance.

"Tendenz." A German word which when translated literally

means tendency. As used here it signifies novels with a purpose; written with a view of bringing about a certain result.

P. 106. "Bumpo." The name is usually written Bumpo.

P. 107. "W. Clarke Russell." (1844—) An English novelist, author of "The Wreck of the Grosvenor."

P. 110. "Missouri Compromise." The measure providing that slavery should be prohibited in all the land, Missouri excepted, lying west of the Mississippi River and north of latitude 36° 30'.

"The Wilmot Proviso." This was presented to Congress at the conclusion of the Mexican War. Its object was to preserve forever as "free soil" the new territory acquired by the war. It did not pass Congress.

"Kansas and Nebraska Bill." In a proposition presented to Congress in 1854 to organize Kansas and Nebraska into territorial governments, a clause was inserted providing "that the people of the territories, in forming their constitutions, *should decide for themselves* whether the new states should be free or slaveholding." This would be in direct contradiction to the Missouri Compromise.

P. 111. "The Carolina doctrine." Additional duties had been levied by order of Congress upon manufactured goods imported from abroad. South Carolina was greatly offended at this act because "the manufacturing districts were favored at the expense of the agricultural states." It claimed that a state had a right to declare null and void a law passed by Congress, which was injurious to its (the state's) interests.

P. 114. "Rufus Choate." See sketch in THE CHAUTAUQUAN for December, 1886.

"P. B. K." The Greek letters corresponding to these in English are the proper ones to use as the name of this college fraternity. It is alluded to again on page 120, and elsewhere in the book, but there the letters are spelled out and read, Phi Beta Kappa.

P. 117. "Milieu." French for medium.

P. 122. "Pestalozzi," Johann Heinrich. (1746-1827.) A Swiss teacher and reformer of education.

"Gall," Franz Joseph. (1758-1828.) A German physician, the founder of the science of phrenology.

"Dr. Spurzheim," Johann Kaspar, sports'hime. (1776-1832.) Also a German physician, a student and disciple of the former.

"Graham," Sylvester. (1794-1851.) An American writer on dietetics. He was for a number of years a Presbyterian minister, and afterward became a lecturer on temperance. He was convinced shortly, after having made a thorough study of the whole subject, that the only cure for intemperance was to be found in right habits of living and in careful diet. He wrote much and lectured often on this theme. Bread made from unbolted flour which he strongly recommended is still called from his name.

"Fourier," François Charles Marie, foo're-a. (1772-1837.) A French writer on social science, the founder of a famous system which, from his name, is called Fourierism, and recommends the reorganization of society into small communities living in common. "The unity of [each] association would be expressed in the common domain and combined dwelling house (the "phalanstery"); the variety, in the separate apartments, the different labors, the individual tastes." The inmates of the phalanstery were "to make common stock of all their capital, and labor, and to share the results according to the several investments."

"Saint-Simon," Claude Henri, Count. (1760-1825.) A French socialist and reformer. He came to America and served under Washington in the Revolutionary War, distinguishing himself at Yorktown. He was taken prisoner by the English as he was returning to France and held a prisoner at Jamaica until peace was declared in 1783. During the Reign of Terror in France he was in imprisonment for nearly a year. In 1802 he divorced his wife, hoping to become the husband of Madame de Staël, who was at that time a widow, but she did not look with favor upon his suit. He published a number of books, setting forth his pe-

cular theories, exhausting by this means all of his resources. Reduced to despair by want, in 1823 he sought to take his own life, but the shot only destroyed one eye. After this he wrote his "New Christianity," the greatest of all his works. In it he advocated a scheme for the "reconstruction of the religion, politics, industry, and social relations of mankind."

P. 124. "Orphic." Pertaining to Orpheus, a mythological being represented as being able to rouse inanimate objects to life and action by the music of his lyre. He was the chief of a circle of poets who are said to have written before the time of Homer. These Orphic writings are alluded to by Plato, but in a manner showing he regarded them as forgeries. The followers of Orpheus, called the "Orphici", in the time of the Greek Hipparchus (sixth century B. C.) taught men to expect "a golden age, the liberation of souls, and a state of beatitude at the end of all things."

"Pre-sartorial." Before the time of tailors.

P. 125. "Av'a-tar." A word derived from the Sanscrit, meaning a descending. The Hindoos believed that their deities frequently came down to earth, assuming a visible form.

"New Lights." A name sometimes given to the Separatists, those Puritans who withdrew from the church of England.—"Ranters." A sect which sprang up in 1645, and claimed that it was seeking for the true church and its ordinances, and the Scripture which was lost.—"Fifth Monarchy Men." A set of English fanatics who taught that Christ was about to come to earth a second time and establish a universal monarchy, which would be the fifth. The four preceding it were the Assyrian, the Persian, the Macedonian, and the Roman.

P. 126. "Obscurantism." The system which aims to extinguish the light of reason, and to prevent the progress of knowledge.

"*Reductio ad absurdum*." "Reducing a position to an absurdity."

P. 127. "Buddha." The great Asiatic divinity whose worshippers compose about one-third of the human race.—"Socrates." (About 470-399 B. C.) The great founder of Greek philosophy.—"Confucius." See note under "Literatures of the Far East."

P. 136. "Mazzini, Giuseppe, mat-see'nee. (1808-1872.) A renowned Italian patriot and writer. He worked with Garibaldi in trying to bring about the liberation and the unity of Italy. William Cullen Bryant's oration delivered at the unveiling of a statue to Mazzini in Central Park, New York, was the poet's last appearance in public.

P. 137. "The Old Manse." In this house Dr. Ripley, the grandfather of Emerson, had lived, and Emerson made it his home after he returned from his first visit to Europe, writing here his first book, "Nature." Hawthorne took up his residence in it just after his marriage to Sophia Peabody, and lived here for four years, writing during the time his "Mosses from an Old Manse." The house adjoins the first battle-field of the Revolution, and, until Hawthorne moved into it, had never been occupied by one who was not a clergyman.

"The Wayside." In 1852 Hawthorne bought Mr. Amos Bronson Alcott's house with its twenty acres of land surrounding it and named it "The Wayside."

P. 140. "Faust." This character forms the subject of one of the legends of the Middle Ages. Wearied out in his search after knowledge which lay beyond his reach, he abandoned it and

gave himself up to seeking sensual pleasures. He made a contract with Satan to give him his soul at the close of life, in exchange for full enjoyment of the senses until the end came. The grandest of Goethe's dramas deals with this story.

P. 145. "Ktaadn." More commonly written Katahdin.

P. 160. "Lovejoy," Elijah P. (1802-1837.) An American divine, a strong opponent of slavery. He began publishing at Alton, Illinois, in 1836, *The Alton Observer*, a paper very pronounced in its anti-slavery opinions. The publishing house was destroyed twice by a mob, and while endeavoring to protect it against the third attack, Mr. Lovejoy was fatally shot.

P. 164. "Uhland," Johann Ludwig. (1787-1862.) A celebrated lyric poet. See *Wilkinson's "Classic German Course in English."*—"Salis." Johann Gaudenz, Baron von Salis-Seewis. (1762-1834.) A lyric poet.—"Müller," Wilhelm. (1794-1827.) One of the most distinguished lyric poets of Germany.

"Kyrie, eleyson, Christe, eleyson," Greek words expressed in the corresponding English letters. They form the closing strain of the poem, "Midnight Mass for the Dying Year." Translated they mean, God have mercy, Christ have mercy.

P. 169. "*Hæc fabula docet*." This fable teaches; the usual introductory words to the moral drawn from fables.

"Schopenhauer," Arthur. (1788-1860.) A German pessimistic philosopher and author. He taught that "the world is essentially and radically evil."

P. 170. "Dactylic hexameter." Poetry consisting of lines containing six feet, each foot being a dactyl, that is, composed of three syllables—one accented, followed by two unaccented.

P. 174. "*Sodales*." German for comrades.

P. 175. "*Petit comité*." French for small party.

P. 176. "Anapaests." In poetry this name signifies the reverse of dactyls. A poetic foot of three syllables, of which the first two are unaccented and the last accented, is called an anapest.

P. 177. "The Sphinx." A poem written by Emerson. Holmes has written the "Life of Emerson."

P. 182. "Free Soil party." A political party founded in the United States in 1846, opposed to the extension of slavery into the territories.

P. 191. "Heeren," Arnold Hermann Ludwig. (1760-1842.) Professor of history at the University of Göttingen, and author of several historical works.

P. 192. "*The Knickerbocker Magazine*." This periodical was founded in New York in 1832, by C. F. Hoffman. It was one of the most prominent and successful of the publications of its class. It was discontinued in 1860.

P. 194. "Bully Brooks." Preston S. Brooks. (1819-1857.) An American politician elected to Congress in 1853, and in 1855. Mr. Sumner, having made a strong anti-slavery speech, in which he gave great offense to members from the South, "was, on May 22d, 1856, violently assaulted in the Senate chamber by Mr. Brooks, and beaten on the head with a cane. A committee of the House reported in favor of the expulsion of Mr. Brooks; but the report failed to receive the requisite majority of two-thirds. He was indicted for assault, pleaded guilty, was sentenced to pay a fine of \$300, and resigned his seat in Congress, but was re-elected without opposition."—"American Cyclopaedia."

NOTES ON REQUIRED READING IN "THE CHAUTAUQUAN."

DIGESTION AND FOOD.

1. "Ptyaline," ti'a-lin.
2. "Chyme," kime.
3. "Mr. Banting," William. (1797-1871.) A London merchant. Author of the widely circulated "Letter on Corpulence," advocating a dietetic method for the cure of corpulency. He practiced upon himself the method which he advocated, and

succeeded in reducing his own weight from 202 pounds to 156, in a year.

HOME LIFE OF NEW YORK AUTHORS.

1. "Mullioned windows." Windows having slender vertical bars dividing the lights of glass. These mullions, introduced into the Gothic style of architecture, replaced the small columns used in the windows of older styles of architecture.

2. "Mach-i-co-lá-tions." Parapets or galleries "projecting from the upper part of the walls of a house or fortification, supported by corbels or brackets."

3. "Professor Lounsbury," Thomas R. An American writer; author of a "History of the English Language," and a life of Cooper, in the series "American Men of Letters."

4. "General Wilson," James Grant. (1835—.) An American author, who has written a "Memoir of W. C. Bryant." General Wilson served through the war of the Rebellion, attaining the rank of brigadier-general. He has written "Memoirs of Illustrious Soldiers," "Life and Campaigns of General U. S. Grant," and several other volumes. It was at the door of his home that the poet Bryant fell, prostrated with his last illness.

LITERATURES OF THE FAR EAST.

1. "Clement of Alexandria." An eminent Father of the early Christian church, who lived during the second century, A.D. Several of his works, which were written in Greek, are still extant, which afford much information on the religion, philosophy, and history of those early times. His "Stromata" is "a medley of Christian thoughts, maxims of philosophy, anecdotes, etc., without methodical arrangement."

2. "Plutarch." See note under "Current English Literature."

3. "Ptolemy Epiphanes." The fifth Ptolemy in the dynasty of the Greek kings of Egypt. He was fourteen years of age at the time of his coronation, though he had nominally been king since his father's death, nine years before, in 205 B. C. He reigned until 181, when, it is said, he died by poison.

4. "Champollion," Jean Francois, shong-po-le-ong. (1791-1832.)

5. "Akerblad," John David. (1760-1819.)

6. "Dr. Young," Thomas. (1773-1829.) An English physician, philosopher, and eminent scholar, author of several works on medicine, philosophy, and philology. Besides he wrote about sixty articles for the "Encyclopædia Britannica," and more than forty biographies.

7. "Grotefend," Georg Friedrich. (1775-1853.) A German scholar and antiquary, author of several treatises on the cuneiform writing.

8. "Sir William Jones." (1746-1794.) "Sak'oon-ta-la," the drama made known by him, is written by the Indian poet Kalidasa, who according to tradition lived in the first century B. C. Many scholars place him, however, in the eleventh century A.D.

9. "Professor Monier Williams." (1819—.) An Oriental scholar, born at Bombay, of English parents. He was educated at Oxford, where he afterward became professor of Sanscrit. He has published an "English and Sanscrit Dictionary," and has translated into English several Indian books besides the "Sakoon-tala."

10. "John of Montecorvino." Montecorvino is a town in the province of Salerno, Italy. This celebrated missionary translated the New Testament and the Psalms into the Tartar language. A flourishing mission was established in China in his time, but it was nearly exterminated before half a century had passed away.

11. "Confucius." (About 551-478 B. C.) The most famous of Chinese philosophers. When he was three years of age his father died, and from that time he was trained and taught by his mother. He devoted himself from early life to study. "A grave and learned youth, he resolved to become an instructor of his countrymen in the ancient writings to which he was devoted. He was regular in all his ways and never ate or drank to excess. . . . Both by his literary works and by the lessons taught to his disciples, he laid the foundation of a most powerful and lasting influence over his countrymen."

12. "Mencius." "A celebrated teacher and reformer, who followed in the path of Confucius, after a long life died in 289 B. C. One of his doctrines was, that the nature of man is good, and that evil is owing to education and circumstances." These

two quoted paragraphs are taken from Fisher's "Outline of Universal History."

13. "Cuthah." In the second of the articles in this series, published in the November issue, Cutha is mentioned in the list of Babylonian cities from which inscribed tablets had been taken to Nineveh. Its "library" was a collection of tablets found in its ruins, and supposed to have been kept, as our libraries sometimes are, in public buildings, perhaps palaces, which thus received the name "libraries." The old city is mentioned in 2 Kings XVII. 24, 30, where it will be found spelled in two different ways, the latter being Cuth. It is also written Cutha.

THE MIDDLE AGES.

1. "Gieseler," Johann Karl Ludwig, gee'zeh-ler. (About 1792-1854.) A German Protestant theologian.

2. "Thomas Aquinas," Saint. (About 1223-1274.) An Italian scholastic philosopher, who taught and preached for several years at Rome and Paris.

3. "Alexander of Hales." (—1245.) An English theologian, who was surnamed the "Irrefragable Doctor." In the year 1222, he became a Franciscan monk. His greatest work was his "Summa Theologia" which was approved and received as a manual of instruction in theology for all institutions of learning.

4. "Justinian." (483-565.) Emperor for more than thirty-eight years, and one of the most celebrated ever in power.

5. "The Marches." A division of Italy, 3,746 square miles in extent, the capital of which is Ancona.

6. "The infant king of Sicily." Frederick II. of Germany.

7. "Guelf." Spelled also Guelph. The name of a celebrated faction in Italy and Germany. The Guelfs in general ranged themselves on the side opposed to the emperor, while the Ghibellines, their opponents, supported the emperor and denounced the pope. Their contests kept Italy engaged in warfare for a period of four hundred years.

8. "Hohenstaufens." The family of German princes which reigned from 1138 to 1254. They received the name from the fact that the first of their line, Friedrich von Büren, changed his home from a valley to the top of a hill, *hoch* in German meaning high, and *staufen*, a hill.

9. "Manicheism," man'i-kē-ism. The system of religion which tried to combine Eastern philosophy with Christianity, and held that there were two supreme principles, light and darkness, the former being the author of all good, and the latter, of all evil.

10. "Peter Waldo." A French reformer who lived in the twelfth century, sometimes called the founder of the Waldenses. He condemned the vices of the priests, as well as their ignorance, and claimed that the lay members should have a voice in church government. See "In His Name," by E. E. Hale.

CURRENT ENGLISH LITERATURE.

1. "Gudrun." This heroine is represented as a princess who is betrothed to one Herwig, but the King of Norway fell deeply in love with her and wished to make her his bride. She scorned all of his offers, and he, stung by her treatment, carried her off captive. As she was still firm in her refusal to marry him, he put her at the most menial of all labors, from which after a time she was rescued by the appearance of her lover and her brother. She was soon married to her lover and all ended well.

"Balder." A character in Scandinavian mythology, represented as the god of peace. He was the son of Odin, the chief god, and Frigga, and was killed by Höder, the war god, at the instigation of Loki, the spirit of evil. Odin knew of the evil designs of Loki against his son and had "forbidden everything that springs from fire, air, earth, and water" to hurt him. The cunning evil spirit at once took the mistletoe, springing from none of these, made it into an arrow, gave it to the blind Höder, who, in shooting, struck and killed the beautiful Balder, "the Apollo of the North." At the earnest request of the gods and

goddesses he was restored to life.—The Helen referred to in connection with Gudrun, is the heroine of Homer's "Iliad".

2. "Heine," Heinrich, hi'neh. (1800-1856.) A German poet and author.

3. "Jayadeva." A Hindoo poet said to have lived in the twelfth century. The "Gita Govinda," his only poem extant, celebrates the eighth avatar of Vishnu, the great preserver. It is in the form of a pastoral drama, and is written in very impassioned language.

4. "Plutarch." A Greek philosopher who lived in the latter half of the first and the beginning of the second century A. D. He was the greatest biographer of all antiquity. His leading work is the "Parallel Lives" of distinguished Greeks and Romans.

5. "Cato." (234-149 B. C.) A Roman patriot, called Cato the Elder, and also Cato the Censor. He acquired eminence as a warrior, a statesman, an orator, an author, and a reformer.

6. "Tacitus," Caius Cornelius. (55 A. D.—(?).) A great Roman historian, and eloquent orator.

7. "Xenophon." (About 445-355 B. C.) An eminent Greek historian, author of the "Anabasis," and the "Memorabilia of Socrates."—"Thucydides." (471-401 B. C.) A Greek historian and general. His greatest work is the "History of the Peloponnesian War."

8. "Bruno." (—1600.) An eminent Roman philosopher. In his youth he became a Dominican monk, but changing his views later in life, his position became insupportable to him and he made his escape from the convent, and went to Switzerland. About twelve years later, in 1592, he returned to Italy. He was charged with heresy by the Inquisition and burned at Rome—"Sarpi," Paoli. (1552-1623.) An Italian author and theologian, generally known as Father Paul. He entered a convent at an early age, was afterward made professor of philosophy at Venice. In 1585 he went to reside at Rome, where he was accused of heresy and threatened with the Inquisition. Repeated attempts were made upon his life, and he was induced by his friends to retire to a convent where he died.

9. "Cicero," Marcus Tullius. (106-43 B. C.) An illustrious Roman orator, philosopher, statesman. He was a man of extraordinary and various talents, and was ardently attached to the republican constitution of Rome.

10. "Tasso," Torquato. (1544-1595.) The great Italian epic poet, author of "Jerusalem Delivered."

11. "Plato." (429-348 B. C.) The chief of the disciples of Socrates, founder of the Greek school of philosophy known as the "Academy."—"Epictetus." (About 60 A. D.—(?).) A Greek philosopher of the Stoic school, who taught a high, pure system of morality.

12. "Lucretius," Titus. (About 95-52 B. C.) An illustrious Latin poet. His great poem, "On the Nature of Things," illustrates the teachings of Epicurus.

Items of recent interest in connection with persons mentioned in these articles on English Literature are, the death of Mrs. Mulock-Craik in England, October 12; the failure of the poet Swinburne's health which is so serious as to prevent all literary work, for the present; and the fact that William Morris led a combined meeting of the socialists and anarchists in London on October 7, and made an impassioned speech protesting against the sentence passed upon the Chicago anarchists.

ELECTRIC LIGHTING.

1. It is a noteworthy fact that in those cities where the electric light has to a large extent replaced gas in the business portions, the consumption of the latter commodity has increased rather than diminished. This seeming paradox is explained by the fact that those storekeepers who still live in the gas age are compelled to meet the competition of better lighted stores by burning a larger amount of gas. But soon even this advantage will diminish, and when the electric light attains in the home the supremacy which it now holds in the mart,—a time not far

removed—illuminating gas must seek other occupation, or, like the tallow dip and once majestic wax candle, remain content to blink in a few obscure corners.

Another field, as useful and as broad as the one it now occupies, is, however, already open to it. The waste of coal and labor at every domestic hearth and fire-place is something enormous. Under the average boilers only a small proportion of the coal consumed undergoes thorough useful combustion, while the waste in other directions, not to speak of the troublesome and expensive character of the maintenance, would assure to any effective substitute a generous welcome. Gas engines already find a sale, and if they were perfected to a little higher degree, and a cheaper quality of gas suitable for such purposes were manufactured, the electric light would be the foremost customer. Indeed the day may not be far distant when the gas once used as an illuminant may be seen merrily twinkling beneath the boilers of an electric light station as one of the most important factors in this same illuminating industry.—George B. Prescott, Jr.

CO OPERATION.

1. Too great care can not be exercised in commending any practical economic experiments, like co operation, as if undertaken thoughtlessly, they are apt to involve loss and disappointment. To prevent this, and to aid any who may wish to have a full idea of the scope of practical co-operation, I give the following references to literature upon the subject: Ely's "Labor Movement in America" (T. Y. Crowell & Co., New York) contains one chapter on co-operation which gives an historical sketch of its progress in this country.

Charles Barnard goes more into detail in his work "Co-operation as a Business" (Putnam's Sons, New York), which is not, however, so recent. Barnard's book is specially valuable on account of its detailed description of Building Associations.

A great deal of sensible advice is given in an English work prepared by Thomas Hughes and E. Vansittart Neale, called "A Manual for Co-operators". It is published in Manchester, England. This work embodies the experience of men who have been in the co-operative movement since 1850, and one who would thoroughly understand its spirit, should not fail to read the book. The price of each of the books mentioned is about \$1.50.

A more expensive work is the standard "History of Co-operation", by Holyoake, in two volumes, published by Trübner & Co., in London.

The three most careful recent studies of Co-operation in America are comprised in three monographs, published by the American Economic Association, and may be had for 75 cents each by sending a letter to that Association, addressed, Baltimore, Md. The first is "Co-operation in a Western City," by Albert Shaw, of the Minneapolis Tribune and a contributor to THE CHAUTAUQUAN. It is the most interesting of the three monographs, but the most practical one for those who want to establish co-operative societies is "Co-operation in New England", by Dr. Edward W. Bemis. Dr. Bemis goes into details and shows the causes of failures and success.

"Three Phases of Co-operation in the West," by Amos G. Warner, brings out strongly certain ethical aspects of co-operation and gives an interesting account of co-operation among the Mormons.

The American Economic Association also publishes for 75 cts., "The Relation of the State to Industrial Action," by Henry C. Adams, which is the best work in the English language on the functions of government.

The Sociologic Society of America has established a Co-operative Board expressly to assist persons with practical counsel and in other ways in co-operation. The Secretary of the Sociologic Society is Mrs. Lita Barney Sayles, Killingly, Connecticut.—Richard T. Ely.

ASTRONOMICAL NOTES FOR DECEMBER, 1887.

THE SUN.—Continues its journey south till it reaches its limit on the 21st, the shortest day of the year, when it starts again for the North. On the 1st, it rises at 7:05, and sets at 4:34; on the 11th, rises at 7:15, and sets at 4:33; on the 21st, rises at 7:21, and sets at 4:36.

THE MOON.—Presents during the month the following phases: enters last quarter on the 7th, at 10:02 p. m.; becomes new moon on the 14th, at 2:13 p. m.; enters first quarter on the 22nd, at 1:53 a. m.; is full on the 30th, at 3:06 a. m.; is nearest the earth on the 12th, at 5:00 a. m.; is farthest from the earth on the 23rd, at 10:30 p. m.; rises on the 1st, at 5:43 p. m.; rises on the 11th, at 3:12 a. m.; sets on the 21st, at 11:48 p. m.

MERCURY.—Has a direct motion of $43^{\circ} 17' 38''$; is $1^{\circ} 35'$ north of Jupiter on the 4th, at 6:00 a. m.; is $3^{\circ} 24'$ south of the moon on the 13th, at 3:37 a. m.; is $20^{\circ} 36'$ west of the sun, or at its greatest western elongation, on the 6th, at 11:00 a. m.; for a few days before and after the 6th, is visible before sunrise to the naked eye. Rises on the 1st, at 5:23 a. m.; on the 11th, at 5:40 a. m.; on the 21st, at 6:13 a. m.; diameter decreases $2'' 2$.

VENUS.—Makes a direct motion of $33^{\circ} 16' 20''$; is a morning star, rising on the 1st, at 3:09 a. m.; on the 11th, at 3:22 a. m.; on the 21st, at 3:37 a. m.; diminishes in diameter from $25''$ on the 1st to $18'' 8$ on the 31st; its greatest elongation west, when it will be $46^{\circ} 49'$ west of the sun, occurs on the 2nd, at 11:00 p. m.; on the 11th, at 2:55 a. m., is $2^{\circ} 37'$ south of the moon; is nearest the sun on the 12th, at 7:00 a. m.

MARS.—Has a direct motion of $14^{\circ} 14' 01''$; is a morning star,

rising as follows: on the 1st, at 1:05 a. m.; on the 11th, at 12:37 a. m.; on the 21st, at 12:37 a. m. On the 8th, at 11:27 p. m., is $2^{\circ} 10'$ south of the moon; is farthest from the sun on the 26th, at 2:00 a. m.; diameter varies from $6''$ on the 1st to $7'' 2$ on the 31st.

JUPITER.—Is also a morning star, rising on the 1st at 5:35 a. m.; on the 11th, at 5:09 a. m.; on the 21st, at 4:40 a. m.; has a direct motion of $6^{\circ} 27' 43''$; diameter diminishes $1'' 2$; is $1^{\circ} 35'$ south of Mercury on the 4th, at 6:00 p. m.; and $4^{\circ} 16'$ south of the moon on the 12th, at 1:08 p. m.

SATURN.—Rises November 30, at 8:48 p. m., and sets December 1st, at 11:04 a. m.; rises on the 10th, at 8:08 p. m., and sets on the 11th, at 10:24 a. m.; rises on the 20th, at 7:25 p. m., and sets on the 21st, at 9:43 a. m.; has a retrograde motion of $1^{\circ} 34' 30''$; increases in diameter, $0'' 6$; on the 5th, at 12:13 a. m., is $51'$ north of the moon.

URANUS.—Has a direct motion of $55' 45''$; is a morning star, rising as follows: on the 1st, at 2:40 a. m.; on the 11th, at 2:03 a. m.; on the 21st, at 1:25 a. m.; diameter, $3'' 6$; on the 9th, at 10:59 p. m., is $4^{\circ} 18'$ south of the moon.

NEPTUNE.—Rises on the 1st, at 3:58 p. m., and sets on the 2d, at 6:08 a. m.; rises on the 11th, at 3:19 p. m., and sets on the 12th, at 5:27 a. m.; rises on the 21st, at 2:39 p. m., and sets on the 22d, at 4:47 a. m.; diameter, $2'' 6$; motion, $45' 51''$ retrograde; on the 26th, at 8:04 p. m., is $3^{\circ} 18'$ north of moon.

OCCULTATIONS (Moon).—*m Tauri* on the 1st, from 1:37 to 2:18 a. m.; *Alpha Tauri* on the 27th, beginning at 4:41 p. m.; *119 Tauri*, on the 28th, beginning at 6:46 p. m.; *Upsilon Geminorum* on the 29th, beginning at 8:47 p. m.; all Washington mean time.

QUESTIONS AND ANSWERS.

HALE'S "HISTORY OF THE UNITED STATES."

1. Q. When was Washington appointed Commander-in-chief of the Army? A. June 15, 1775.
2. Q. What was the hope of Congress when it assumed as its own the army of "the continent"? A. That Canada and the province of Nova Scotia would join the United States.
3. Q. What general before Arnold had climbed the Heights of Abraham and gained a victory? A. Wolfe, on September 13, 1759, in the French and Indian War.
4. Q. When did the colonists abandon Canada? A. At the close of the year 1776.
5. Q. When did the British army evacuate Boston? A. March 17, 1776.
6. Q. At what place did the English make their next great effort? A. At New York, but they were foiled in their attempt.
7. Q. What was now the favorite plan of the king regarding the English army? A. That it should secure a foothold in the Southern States.
8. Q. What was the first news he received after the attempt to carry out this plan? A. That the strong and well-equipped expedition under Clinton was withdrawn—beaten off by the people of the province.
9. Q. What declaration had the colonies constantly made up to this time regarding the king? A. That they had no quarrel with him, but that they fought against his wicked ministry.
10. Q. Who did more than any other one to dispel their delusion regarding the king? A. George III. himself.
11. Q. Who first refused to render service to him on the ground that they owed him no allegiance? A. Men summoned in his name to serve on jury in Massachusetts.
12. Q. What book was published in 1776 advising the colonies to say openly that they meant to be independent of the king? A. Thomas Paine's "Common Sense."
13. Q. Who had tried to educate the country to this position for many years? A. Samuel Adams.
14. Q. How large an army did the English land in New York soon after the signing of the Declaration of Independence? A. One of thirty-one thousand, the largest ever collected in one place in America until the Civil War.
15. Q. What was the result of the battle soon fought on Long Island? A. The colonists were beaten, losing nearly three hundred on the field, and one thousand prisoners.
16. Q. What success at the close of the year brightened the prospects of the Americans? A. Washington's victory at Trenton.
17. Q. What had the English thought until war was declared, regarding the disaffection in the colonies? A. That it was confined chiefly to New England, and they designed to cut off that part of the country from the more loyal colonies of the Middle States and the South.
18. Q. Where were operations commenced in 1777? A. Around Lake Champlain.

19. Q. What was the result of the attempt to cut New England off from the rest of the colonies? A. After one or two slight victories, the English were beaten at Hubbardstown, at Bennington, at Stillwater; and Burgoyne surrendered at the battle of Saratoga (called also the second battle of Still water).
20. Q. What estimate has been placed on the battles of Saratoga? A. They have been ranked among the fifteen decisive battles of the world's history.
21. Q. What great defeat did Washington meet with in the year 1777? A. He was beaten at Brandywine, and the British took possession of Philadelphia.
22. Q. What effect in France had the news of the success at Saratoga? A. The king and his cabinet announced their willingness to recognize America as independent, and to make a treaty of alliance with her.
23. Q. At what battle did Washington have occasion to rebuke General Lee? A. At Monmouth.
24. Q. What fact regarding the English king began to make itself known at this time? A. The secret of his incipient madness.
25. Q. What event is indissolubly connected with the Valley of Wyoming? A. The terrible massacre which occurred there.
26. Q. What part of the country did the English think to make the scene of war in 1779? A. The South, as they thought they had more allies there than in the North.
27. Q. What was the result of their operations there? A. They were forced to retire from Charleston, but took possession of Savannah.
28. Q. What great victory was gained by the Americans at the North? A. Wayne's capture of Stony Point.
29. Q. What great naval victory was won during this year? A. That of Paul Jones.
30. Q. What service proved a very valuable training for the future of the country? A. The privateer service.
31. Q. Who constituted the American mission to Paris? A. Benjamin Franklin, Silas Dean, and Arthur Lee.
32. Q. What commanders of cruisers disregarded all laws of neutrality in their efforts to harass English shipping? A. Wicks and Conyngham.
33. Q. What was the result of the treaty negotiated between the United States and France? A. The equipment of a fleet under D'Estaing.
34. Q. Of all the English officers in command in America who showed most military genius? A. Lord Cornwallis.
35. Q. What were the chief events of the war during the year 1780? A. The loss of Charleston, Gates' defeat in South Carolina, and Arnold's treason.
36. Q. What German officer fighting for the Americans, lost his life in the battle of Camden? A. Baron De Kalb.
37. Q. What was Washington's exclamation on learning of Arnold's treason? A. "Whom can we trust now?"
38. Q. What change did Cornwallis introduce into European warfare, having caught the lesson of long distances in America? A. The new tactics of light infantry.

39. Q. What English commander was disturbed on his death bed by a shot from one of Lafayette's cannons? A. General Phillips.
40. Q. What regarding this occurrence was a matter of singular interest to Lafayette? A. Lafayette's father had died from a shot from Phillip's battery at the battle of Minden.
41. Q. What general did Cornwallis seek to engage in warfare after he had crushed Gates? A. Lafayette.
42. Q. What word did Lafayette send to Washington at this juncture of affairs? A. That every thing might be hoped if Washington himself could reinforce him, and if a French fleet could be sent to blockade the Chesapeake.
43. Q. When did these allied armies meet and begin operations? A. On September 30, they surrounded Yorktown; on October 9, they opened fire; on the 17th Cornwallis was compelled to surrender; and on the 19th, terms of capitulation were agreed upon and the whole army surrendered as prisoners of war.
44. Q. What future king of England embarked with Clinton to take part in the war? A. William, son of George III., who became King William IV.
45. Q. How did Lord North receive the news of the English surrender? A. "He threw up his hands and cried, 'All is over'."
46. Q. What depredation was committed by Arnold just previous to the Yorktown surrender? A. He burned the town of New London.
47. Q. What disagreeable position was the United States in after their victory at Yorktown? A. It was neither at peace nor at war.
48. Q. What became apparent during those years of half peace? A. The weakness of the Confederation.
49. Q. When did the Articles of Confederation go into effect? A. On March 1, 1781.
50. Q. Who was the first superintendent of finance in the United States? A. Robert Morris.
51. Q. What class felt most keenly the depreciation of the currency after the war? A. The soldiers of the army.
52. Q. What overt act was suggested by the "Newburg Letters"? A. That the army should refuse to disband unless its rightful dues were paid.
53. Q. What was the last service Washington as commander-in-chief rendered his country? A. He tided it safely over the dangers threatening it from the dissatisfied soldiers who thought they were "treated with injustice and ingratitude."
54. Q. When was the English army withdrawn from the United States? A. November 25, 1783.
55. Q. What was the next event of interest after this? A. Washington resigned his commission and bade farewell to his army.
56. Q. What country laid claim to the land lying west and north of the Mississippi and Ohio rivers? A. France.
57. Q. What treaty gave most of this land into the hands of the English? A. The treaty of peace signed at Paris.
58. Q. What part of this region was the first to be explored? A. That which forms the present state of Kentucky.
59. Q. Who was the most noted pioneer who visited this region? A. Daniel Boone.
60. Q. What shortlived independent state was formed which in about three years was put on trial for treason and ceded again to the United States? A. Franklin.
61. Q. What were the first settlements made by the Ohio Company? A. Marietta and Cosantiville.
62. Q. How rapidly did the population in the country between the Ohio and the Great Lakes increase in the decade following 1790? A. From about five thousand to fifty one thousand.
63. Q. When was Ohio admitted as a state? A. In 1802.
64. Q. How many states had been added to the original thirteen before Ohio? A. Three, Vermont, Kentucky, and Tennessee.
65. Q. What two French priests made the first missionary efforts in Michigan and Wisconsin? A. Marquette and Joliet.
66. Q. On what claim does the United States to-day hold Louisiana and all the country north of Texas lying between the Mississippi and the Rocky Mountains? A. On the explorations and discoveries made by La Salle.
67. Q. To whom did the French King, Louis XIV., give the charge of an expedition to colonize Louisiana? A. To Le Moyne d'Iberville.
68. Q. Who shared with d'Iberville the chief power in the new province? A. His brother, known as Bienville.
69. Q. When did France wholly deprive herself of her American possessions? A. At the close of the French and Indian War, Canada was ceded to England, and Louisiana had already been given to Spain.
70. Q. To whom did the Spanish government confide the whole charge of Louisiana? A. To military officers who were held to no restrictions.

BEERS' "OUTLINE SKETCH OF AMERICAN LITERATURE."

1. Q. What American literature possesses any value as such? A. That which is the product of the last three-quarters of a century.
2. Q. What writer saw the beginning, and almost the latest phase, of our national literature? A. William Cullen Bryant.
3. Q. What period did President Monroe call the "era of good feeling"? A. That embraced between the years 1815 and 1837.
4. Q. What writer used the pseudonym "Peter Parley"? A. S. G. Goodrich.
5. Q. What writer traveled in 1827 over the Erie Canal, the great water way of those days, shortly after it was opened and wrote descriptions of the scenery? A. N. P. Willis.

6. Q. What writers have given expression in their works to the restless energy and love of adventure which characterized American thought in the early days of the nation? A. Cooper and Irving.
7. Q. Who did much by the charm of his writings to allay the soreness which the War of 1812 had left between England and America? A. Washington Irving.
8. Q. Under what *nom de plume* did Irving sometimes write? A. That of "Jonathan Oldstyle."
9. Q. What book made Irving's reputation? A. His "Knickerbocker's History of New York."
10. Q. What were Irving's main qualities as a writer? A. A humor always delicate and kindly, and sentiment which never degenerated into sentimentality.
11. Q. What next after "Thanatopsis" was the best poem that had appeared in America up to 1819? A. "The Culpit Fay," by Joseph Rodman Drake.
12. Q. Who was the first American novelist of distinction? A. James Fenimore Cooper.
13. Q. Wherein was Cooper strong as a writer of fiction? A. In the invention of plots and the description of wild adventure.
14. Q. Who was the author of "Old Oaken Bucket"? A. Samuel Woodworth, a Massachusetts journalist.
15. Q. What debaters made the Senate illustrious during the great agitation of "State Rights"? A. Clay, Webster, and Calhoun.
16. Q. What position in the ranks of orators is assigned to Daniel Webster? A. He is the greatest of American orators, if not the greatest of all those who have used the English tongue.
17. Q. When was the *North American Review* established? A. In 1815?
18. Q. What thought inspired all William Ellery Channing did and wrote? A. His jealous love of freedom for the individual.
19. Q. Who was the prophet of Transcendentalism? A. Ralph Waldo Emerson.
20. Q. To what forms of literature did Emerson confine himself? A. To essays and poems.
21. Q. What address of Emerson's electrified the little public of Cambridge University? A. His "American Scholar."
22. Q. What were the marked traits of Emerson's writings? A. They were strikingly original, rich in thought, filled with wisdom, lofty morality, and spiritual religion.
23. Q. What novel has for its background an idealized picture of the Brook Farm Community? A. Hawthorne's "Blithedale Romance."
24. Q. Mention some of the celebrated literary persons belonging to this community. A. Alcott, Margaret Fuller, Hawthorne, Ripley, and Dana.
25. Q. Who was the most noteworthy of Emerson's pupils? A. Henry David Thoreau.
26. Q. What is the most distinctive note in Thoreau's writings? A. His lack of feeling for humanity. He strove to picture nature in its aloofness from man.
27. Q. What fact did Hawthorne utilize in his "House of the Seven Gables"? A. The fact that one of his ancestors, Judge Hawthorne, had in 1691 sentenced several witches to death.
28. Q. Who predicted, after reading some of his shorter stories, that Hawthorne could easily put himself at the head of imaginative literature in America by composing a genuine romance? A. Edgar A. Poe.
29. Q. What were Hawthorne's greatest books? A. The "Scarlet Letter" and the "Marble Faun."
30. Q. In the seventeen years preceding 1839 what men of letters graduated from Harvard College? A. Emerson, Holmes, Sumner, Phillips, Motley, Thoreau, Lowell, and Hale.
31. Q. What historians graduated from the same college a little earlier? A. Prescott and Bancroft.
32. Q. What poet was identified with Harvard for nearly fifty years? A. Henry Wadsworth Longfellow.
33. Q. How did Longfellow refine the national taste of America? A. By opening to its readers, by means of translations, new springs of beauty in foreign literature.
34. Q. What form the best qualities of Longfellow's verse? A. Its spontaneous ease and grace, and its unflinching taste.
35. Q. What difference is noticeable between the optimism of Longfellow and that of Emerson? A. That of the former seemed an affair of the temperament, of the latter, the result of philosophic insight.
36. Q. Who refused the suggestion of the Acadian exiles as the subject of a story before Longfellow used it in his "Evangeline"? A. Hawthorne.
37. Q. Which is Longfellow's most "American" book? A. "Hiawatha."
38. Q. What was the crown of Longfellow's achievement as a translator? A. His great version of Dante's "*Divina Commedia*."
39. Q. For what is Dr. Holmes unrivaled among literary men? A. For cleverness and versatility.
40. Q. In what departments has he produced high work? A. He has been poet, wit, humorist, novelist, essayist, lecturer, and writer on medical topics.
41. Q. What is Dr. Holmes' masterpiece? A. His "Autocrat of the Breakfast Table."
42. Q. Who is the foremost of American critics? A. James Russell Lowell.
43. Q. What diplomatic posts has Lowell held? A. That of United States minister to Spain, and under two administrations, to the Court of St. James.

44. Q. What forms Lowell's most original contribution to American literature? A. The "Biglow Papers".
45. Q. What is Lowell's most ambitious poem? A. The "Vision of Sir Launfal."
46. Q. Of what magazines has Lowell been the editor? A. The *Atlantic Monthly* and the *North American Review*.
47. Q. What eminent American historian was nearly blind? A. Prescott.

48. Q. Whose great "History of the United States" has become a standard authority on the subject? A. Bancroft's.
49. Q. Who is considered on the whole the greatest of American historians? A. Motley.
50. Q. Who were the representative orators of the anti-slavery party? A. Wendell Phillips and Charles Sumner.

THE QUESTION TABLE.

AMERICAN HISTORICAL SOBRIQUETS.

1. What Dutch governor was called Old Silverleg?
2. What governor was known as William the Testy?
3. What names were given the partisan leaders, Marion and Sumter?
4. Of whom did Byron write?
- "The first, the last, the best,
The Cincinnati of the West."
5. What statesman wrote under the title of Poor Richard?
6. By what name was Ethan Allen's regiment known?
7. What noted general was known as Light Horse Harry?
8. Who was familiarly called the Mill Boy of the Slashes?
9. What president is frequently referred to as the Old Man Eloquent?
10. Who was the Log Cabin Candidate for president?
11. What general gained the title of Mad Anthony?
12. Why was General Harrison called Tippecanoe?
13. What general was known among his soldiers as Old Rough and Ready?
14. Whose toughness as a soldier suggested the name of Old Hickory?
15. What president was called by his opponents the Little Magician?
16. What military man was the Path Finder of the Rocky Mountains?
17. Who is known as the Sage of Monticello?
18. Why was Stonewall Jackson so called?
19. What general in the Civil War was known as Fighting Joe?
20. What president was introduced by his party as the Rail Splitter?

PERSONAL LINKS.

1. On what occasion did Holmes respond to a sentiment, in the following words?

"Time claims his tribute; silence now is golden;
Let me not vex the long-suffering lyre;
Though to your love untiring still beholden,
The curfew tells me—cover up the fire."

2. To whose unfinished romance does Longfellow refer in these lines?

"Ah! who shall lift that wand of magic power,
And the lost clue regain?
The unfinished window in Aladdin's tower,
Unfinished must remain."

3. Whittier commemorates a call from what two poetesses in the following?

"Years since (but names to me before),
Two sisters sought at eve my door;
Two song-birds wandering from their nest,
A gray old farm-house in the West."

4. The following from "The Bells of San Blas" is the last stanza written by what poet?

"O Bells of San Blas, in vain
Ye call back the past again;
The past is dead to your prayer;
Out of the shadows of night
The world rolls into light;
It is daylight everywhere."

5. What humorous poet wrote?

"Be stupid if you can;
Tis such a very serious thing
To be a funny man."

6. Of whom did Lowell write the following?

"What a wealth would it bring to the narrow and sour
Could they be as a Child for one little hour."

7. To what naturalist do these lines by Longfellow refer?

"And nature, the old nurse, took
The child upon her knee,
Saying: 'Here is a story-book
Thy Father has written for thee.'"

8. What author wrote of himself in "Poems of the Class of '29" thus?

"It's awful to think of—how, year after year,
With his piece in his pocket he waits for you here
No matter who's missing, there always is one
To lug out his manuscript, sure as a gun."

9. In "The Tent on the Beach," who is referred to in the following?

"A lettered magnate, lordling o'er
An ever-widening realm of books."

10. Concerning what minister did Dr. Holmes write?

"Who is the shepherd sent to lead,
Through pastures green, the Master's sheep?
What guileless Israelite indeed,
The folded flock may watch and keep?"

11. Wm. Lloyd Garrison wrote the following of what poet?

"From youth to manhood, manhood to old age—
If age at seventy years is counted old—
His is a life to honor and extol,
Entitling him to take conspicuous rank
Among the benefactors of mankind
And with the choicest poets of all time."

12. Of what authoress did Dr. Holmes write the following?

"If every tongue that speaks her praise,
For whom I shape my tinkling phrase,
Were summoned to the table,
The vocal chorus that would meet,
Of mingled accents, harsh and sweet,
From every land and tribe, would beat
The polyglots of Babel."

13. What author wrote this from "In Memoriam" after the death of his child?

"O ruined heart and hearth-stone!
What will become of me,
In my deserted dwelling
Beside the dreadful sea?"

14. R. H. Stoddard describes what English novelist in these lines?

"The angel came by night
(Such angels still come down),
And like a winter cloud
Passed over London town.
* * * * *
Until it reached a house
Where a great man lay asleep:
The man of all his time
Who knew the most of men.
The soundest head and heart,
The sharpest kindest pen."

THE WORLD OF TO-DAY.

NOTABLE WOMEN OF MODERN TIMES.

1. Who originated the White Cross movement?
2. Who is called the Florence Nightingale of America?
3. Who is the Grace Darling of America?
4. What noted philanthropist was named after the city in which she was born?
5. What brilliant woman was, "By birth a citizen of New England, by adoption a citizen of Rome, by genius belonging to the world"?
6. Who established in the English navy a Floating Branch of the National Temperance League, and is known as the sailor's friend?
7. Who (known as the prisoner's friend) was called by Lydia Maria Child the American Elizabeth Fry?
8. Who were the first women in the United States to receive a regular medical education?
9. What brilliant American physician was the first woman to be admitted to visit the School of Medicine in Paris?
10. Who was the pioneer among American women in the art of steel engraving?
11. Who was the first woman to receive a United States patent for an invention?
12. What American woman received a gold medal from the king of Denmark for having discovered a telescopic comet?
13. To what French woman did the Empress Eugénie give the cross of the Legion of Honor for excellence in painting?
14. What English woman received a gold medal from the Royal Society in recognition of her astronomical work?
15. What woman was appointed Printer and Publisher in Ordinary to her Majesty?
16. What women received honorary degrees from Columbia College at its Centennial celebration?
17. Who was the first woman to be admitted to active membership in the New York Historical Society?
18. Who drafted and presented the bill passed by Congress authorizing the admission of women to practice in the Supreme and Circuit Courts?
19. What American sculptor has gained admission to the Academy of the Quirinale, at Rome?
20. What negress achieved a wide reputation as a lecturer?
21. What popular lecturer began her public career in connection with the U. S. Sanitary Commission, during the Civil War?

20. Who founded Sorosis, the first woman's club in America?
 23. What poor tailor of Boston established a home for working women, now in its seventeenth year?
 24. What woman was adopted as a Greek citizen in 1867, by special act of the Greek Legislature?
 25. What two English women are celebrated for their writings on ethical and social topics?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR NOVEMBER.

SAVINGS FAMOUS IN AMERICAN HISTORY.

1. Sir Walter Raleigh. 2. Sir Humphrey Gilbert's. 3. Miles Standish. 4. William Pitt. 5. Benjamin Franklin. 6. Ethan Allen. 7. Patrick Henry. 8. Charles Cotesworth Pinckney. 9. Bunker Hill. 10. Gen. Henry Lee, Dec. 26, 1799. 11. John Quincy Adams. 12. Andrew Jackson. 13. Stephen Decatur. 14. Daniel Webster. 15. Henry Clay. 16. Capt. Lawrence, of the frigate *Chesapeake*. 17. Gen. Harrison. 18. Gen. Harrison's after the massacre at the River Raisin. 19. Gen. John Dix. 20. "I propose to fight it out on this line if it takes all summer."

THE CONSTITUTION OF THE UNITED STATES.

1. Articles of Confederation. 2. Congress had power to make, but not enforce laws. 3. February, 1787. 4. 55, May 29, 1787. 5. Washington, Madison. 6. Benjamin Franklin, William Samuel Johnson. 7. Mainly from the "experience of the race in the mother country" and from the "provisions of the state constitutions". 8. All the states excepting Pennsylvania and Vermont had used this system. 9. The rotation by which one-third of the Senate goes out each year; veto; census; message; originating of money bills in House of Representatives. 10. Delaware, New Hampshire, Pennsylvania, and South Carolina used these names instead of governor and lieutenant-governor. 11. Executive, legislative, judicial. 12. Federalists. Anti-federalists. 13. A series of political essays, supporting the Constitution, commenced in a New York newspaper soon after the adjournment of the convention and continued until June, 1788, the work of Hamilton, Madison, and Jay. 14. The Good Ship Constitution. 15. From May 25, 1787, to Sept. 17, 1787. 16. Rhode Island. 17. 34 to 32. 18. 1789. 19. 12. 20. Woman's suffrage.

THE WORLD OF TO-DAY—COLLEGES AND UNIVERSITIES.

1. In the schools which grew up about the monasteries and cathedrals of

Europe in the sixth century. 2. University of Paris. 3. About the middle of the twelfth century. 4. Paris and Oxford. 5. Lima University, Lima, Peru. 6. Harvard. 7. Oxford, Cambridge, London, Durham, and Victoria. 8. London University. 9. Scotland: St. Andrews, Glasgow, Aberdeen, Edinburgh. Ireland: Dublin, Queens. 10. In a society called "Our Union," at Oxford, a kind of mock parliament and club combined. 11. Oxford has twenty, Cambridge, seventeen. 12. Dartmouth. 13. Yale. Timothy Dwight. 14. Bowdoin. 15. To indicate the union of the various evangelical sects engaged in its foundation. 16. Dr. Noah Porter of Yale. 17. Brown. 18. Johns Hopkins. 19. Yale, Harvard, Columbia. 20. Louis Agassiz, James Russell Lowell, George William Curtis, Bayard Taylor. 21. In 1872. 22. March 4, 1878. 23. Girton Hall, at Cambridge, Lady Margaret Hall and Somerville Hall, at Oxford. 24. Wellesley, Vassar, Smith, Bryn Mawr. 25. Sweden, Upsala; Switzerland, Zurich; France, Sarbonne.

PSEUDONYMS.

1. W. T. Adams. 2. Mary Abigail Dodge. 3. F. J. Stimson. 4. Washington Irving. 5. Rebecca Sophia Clarke. 6. Marietta Holley. 7. James M. Bailey. 8. Robert J. Burdette. 9. Mary Murfree. 10. Sarah Channing Woolsey. 11. Donald G. Mitchell. 12. B. P. Shillaber. 13. R. H. Newell. 14. Melville D. Landon. 15. Charles Farrar Browne. 16. H. W. Shaw. 17. Mrs. Sara J. Lippincott. 18. Mary Virginia Terhune. 19. Seba Smith. 20. Samuel J. Goodrich. 21. Mrs. James Parton. 22. D. R. Locke. 23. Charles G. Leland. 24. Cincinnatus Hiner Miller. 25. J. G. Holland.

MISCELLANEOUS.

1. "Battle of the Frogs and Mice." 2. Isaac Bickerstaff, Esq. 3. Bride of the Sea. 4. High Street, Oxford. 5. Marco Polo. 6. Morton in his comedy, "Speed the Plow." 7. James Fenimore Cooper. 8. The Pacific Ocean was so named by Balboa. 9. Stormy Cape, so named by Diaz, the celebrated Portuguese navigator. 10. Dr. Timothy Dwight in a song beginning, "Columbia, Columbia, to glory arise, The queen of the world, and the child of the skies." 11. Michael Angelo Titmarsh. 12. George I., for which he was nicknamed Turnip-hoer. 13. Atlantic Cable. 14. About 1222. 15. Ben Nevis, in Scotland, 4,400 feet high.

TALK ABOUT BOOKS.

A happy idea was worked out into a useful and beautiful reality by Dr. Vincent in "The Home Book."^{*} The aim was to make it a work which in its several departments would be adapted to the needs and the tastes of the different members of the household. Its seven hundred twenty pages will furnish delight to all representatives of babyhood, childhood, youth, and maturity. Stories, songs, puzzles, games, kindergarten teachings, lessons from sacred and secular history, etc., make up the volume, which is profusely and well illustrated, printed on firm, heavy paper, and attractively bound. It is one of the best and finest of the books of the holiday season.

A binding that is in consonance with the contents of a book or is suggestive of the author gives an added pleasure in the possession of the book. Just such a one is Roberts Brothers' publication of "Verses by H. H."† A glance at the cover with its bunch of clover blossoms recalls Helen Hunt Jackson,

"She chose
 Clover blossoms for her own.
 So they laid her to her rest
 In the sun-warmed bounteous West,
 Clover blossoms on her breast."

In this new and enlarged edition are all the poems of this gifted woman who wrote poetry that never fails to give something to its reader.——Houghton, Mifflin, and Company have done an appreciative work in giving to the long accepted edition of Alice and Phoebe Cary's poems,‡ a companion volume which contains their early and late poems that have become favorites with the public or which best express their poetic gift, but which hitherto have been inaccessible. This is a most desirable addition to a library.——Joaquin Miller says of his "Songs of the Mexican Seas"§ that his work has the correct atmosphere and color for it was conceived in those lands where the scenes are laid. They are so rich in this natural coloring that in reading them you seem to find yourself

"In that land of the wonderful sun and weather,
 With green under foot and gold overhead."

The characters introduced are in perfect keeping with their tropical setting.——The Century Co. issue at this season of the year Richard Watson Gilder's poems in a style befitting the rare finish and chaste language of his

^{*}The Home Book. Compiled and Edited by J. H. Vincent, D.D., LL.D., Chancellor of Chautauqua University, assisted by Josephine Pollard. New York: Phillips & Hunt.

†Verses. By H. H. Boston: Roberts Brothers. Price, \$1.50.

‡Early and Late Poems of Alice and Phoebe Cary. Boston and New York: Houghton, Mifflin, and Company. Price, \$1.50.

§Songs of the Mexican Seas. By Joaquin Miller. Boston: Roberts Brothers. Price, \$1.00.

work. They are in three volumes,* made attractive by numerous dainty head and tail pieces.

A fine study both of the mythical character of Faust, and also of the character of Goethe himself as revealed through this his greatest work, is given by Mr. Walsh in his recent book, "Faust."† In his researches the author has discovered that this popular legend of the Middle Ages has been made the subject of no less than 2,713 books, pamphlets, musical compositions, etc. He gives a clear and critical analysis of Goethe's drama, looking upon the strange, and fascinating personage of whom it chiefly treats as an embodiment of its author's idea of the poetical temperament after its ideals have been shattered.

The superior degree to which the art of book-making may be carried is well exhibited in Lippincott's arrangement of "The Deserted Village"‡ as a specialty for the Christmas season. The old poem "every line of which has become familiar" is printed only upon one side of fine, delicately tinted paper with gilt edges. The covers are tasteful and elegant. Six remarkably clear etchings by M. M. Taylor form the illustrations. The whole furnishes a beautiful setting for the poetical gem it encloses.

D Lothrop and Company have given the "Song of the Bell"§ a setting well worthy of it. The cream-tinted paper, clear type, and fine illustrations are in keeping with the artistic beauty and completeness of the poem.——Margaret Sidney's ballad of "The Minute Man"¶ forms the *raison d'être* of a series of spirited figure drawings with some admirable landscapes, the latter in tints of green. This book is also handsomely printed and bound.——Mrs. Thorpe, known as the author of "Curfew must not ring to-night," has gathered her poems into a volume entitled "Ringing Ballads"§. The ring in them will strike the popular ear, and they deserve a better make-up than this edition presents.

The well-known poems of the South, "The Swanee River,"** and "My Old

*I. The New Day. II. The Celestial Passion. III. Lyrics. By Richard Watson Gilder. New York: The Century Co. Paper, 50 cts. each; cloth, \$1.00.

†Faust: The Legend and the Poem. By William S. Walsh. With Etchings by Hermann Faber. Philadelphia: J. B. Lippincott Company. Price, \$3.00.

‡The Deserted Village. By Oliver Goldsmith. Philadelphia: J. B. Lippincott Company. Price, \$3.00.

§The Song of the Bell. By Frederick Schiller. Boston: D. Lothrop Company. Price, \$2.00.

¶The Minute Man. By Margaret Sidney. Boston: D. Lothrop Company. Price, \$1.50.

§Ringing Ballads. By Rose Hartwick Thorpe. Boston: D. Lothrop Company. Price, \$2.00.

**The Swanee River. By Stephen C. Foster. Illustrated by Charles Copeland. Boston: Ticknor and Company.

Kentucky Home" serve as the text for two new illustrated books published for the holidays. An artist's imagination needs no more suggestive fields in which to indulge its fancies than that afforded by these songs, and it is hard to conceive of more pleasing visions being converted into realities than those appearing on these pages.

Two books especially appropriate for the holidays are "Christmas in a Palace",† and "Christmas at Narragansett"‡. Both are written in this popular author's most genial vein, with his characteristic unconventionality of style and fertility of invention.

One of the most unique of the new books is "Ballads of Romance and History"§. It is composed of twelve charming new stories in verse, no two being written by the same author, and each author being an American woman well known in the world of letters. While the volume is designed primarily for young people, its merits are such as to make it exceedingly attractive to those of older growth as well. Its printed pages are thickly interspersed with pictures, while numerous full page illustrations appear besides.

A new and beautiful edition of "The Pilgrim's Progress"¶ has been issued by the publishing house of Phillips and Hunt, which deserves high commendation. The fine illustrations are most expressive, being faithful exponents of the text. The printing, the paper, the binding, the design and coloring of the covers are in every way pleasing, and the whole forms one of the most desirable books of the season.

In "A Bunch of Violets"¶¶ Miss Jerome has failed to produce a work equal to her former ones. Dainty and most inviting, it certainly is, but placed beside the "Message of the Bluebird"—her best work—it suffers from the comparison. Its flowers and birds,—this artist's specialty—are as good as any she has ever drawn; but the child figures introduced are not happy. They lack in the natural grace and the abandon which are the most attractive features in such pictures, and impress one as having the conscious manner of children who are posing for an artist. The publishers in making up the book have carried their art to the highest degree of excellence.

Dodd, Mead, and Company have a most complete edition of "Don Quixote"*** in four volumes. It is especially valuable on account of the careful work of the translator. In his "Introduction" he calls attention to the excellencies and defects of other translations of this work, and gives as much of the life of Cervantes as is known, and closes with a critical review of the work itself. An "Appendix" gives the quotations from "Don Quixote," arranged according to the essential words. This book which every generation reads and laughs over, ought in this convenient form, good type, and tasteful binding of red and gold, to find its way into many libraries.

Mr. Frank Stockton's "The Hundredth Man"†† is not so fantastic or grotesque as many of his earlier stories, but it is none the less interesting, for the author's peculiar style is still predominant. He makes us enter heartily into the search for "the hundredth man" who shall stand pre-eminent in the fact that none other could be like him, and with unflagging interest we keep up the study of each character to the last chapter.

A bright and entertaining book is Miss Phelps' "Old Maids and Burglars in Paradise"‡‡. It is written in a light, readable style, giving the experience of an unmarried woman who wanted a home and with many trials succeeded in building a house by the sea and establishing herself in it. The descriptions of the sea are drawn with a skillful pen; and in language that has a touch of pathos she portrays the love the fisher folk of Fairharbor have for it in spite of the sorrow it has brought to each home.

A companion volume for "Blue Jackets of 1861" which appeared last year is now furnished in "Blue Jackets of 1812."§§ This latter book comprises the history of the naval battles of the second war between England and the United States, and also, an account of the French War of 1798. It is vigorously and ably written and can not fail to interest in an especial manner all boys of spirit. It will leave a strong impression of those thrilling events upon their minds.

"The Drum Beat"|| presents the history of the first of the three distinct periods of the Civil War. It deals with the causes of the conflict, the preparation for war, its openings scenes, and the events connected with it down to the Emancipation Proclamation. Written from the stand point of the staunch

* My Old Kentucky Home. By Stephen C. Foster. Illustrated by Mary Hallock Foote and Charles Copeland.

† Christmas in a Palace. By Edward Everett Hale. New York: Funk and Wagnalls.

‡ Christmas at Narragansett. By Edward Everett Hale. New York: Funk and Wagnalls.

§ Ballads of Romance and History. Boston: D. Lothrop Company.

¶ The Pilgrim's Progress. By John Bunyan. With One Hundred Illustrations by Frederick Barnard and others. Engraved by Dalziel Brothers. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

¶¶ A Bunch of Violets. By Irene E. Jerome. Boston: Lee and Shepard.

*** Don Quixote. By Miguel de Cervantes Saavedra. Translated by John Ormsby. In Four Volumes, 12mo, cloth, \$5.00. New York: Dodd, Mead, and Company.

†† The Hundredth Man. By Frank R. Stockton. New York: The Century Co.

‡‡ Old Maids and Burglars in Paradise. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin and Company.

§§ The Blue Jackets of 1812. By Willis J. Abbot. Illustrated by W. C. Jackson and H. N. McVickar. New York: Dodd, Mead, and Company.

|| The Drum Beat of the Nation. By Charles Carleton Coffin. Illustrated. New York: Harper & Brothers.

Unionist, the author is so true to his convictions that the book is lacking in the dispassionate tone, the non-partisan spirit, and the carefully balanced sentences which mark the work of the best historians. The style of writing is graphic, and the book is full of interest. By deftly changing the verbs to the present tense in the most exciting moments, the writer fairly makes the reader feel as an eye witness of the thrilling events.

Mr. Brigham's late volume on Guatemala* opens with a cursory glance at the whole of Central America. Then, in detail, the history and description of the republic of Guatemala is given. Its political record, its economic system, its educational interests, and all matters of like importance have been studied with care, and the impressions made upon the writer's mind are faithfully reflected in the book. The work is not the result of a hasty journey, as it was offered to the public only after the third visit had been made to that country. The book will awaken a wide interest in a land to which public attention has been little drawn in the past. The illustrations are produced directly from photographs, so that perfect accuracy is obtained.

HOLIDAY BOOKS FOR BOYS.—Good books will always remain among the most desirable presents to be secured for boys. The present season has seen a very large number put on the market. One, worth a first consideration, is Wm. H. Rideing's "The Boyhood of Living Authors"†. Bright informal sketches are given of some eighteen well-known men. The games they played, the books they loved, the work they did, and the dreams they dreamed furnish the subject matter. Boys will read it from beginning to end, for its heroes are real, live boys whose exploits are told in an easy conversational style very captivating to youthful readers.—Mr. Rideing in his sketch of J. T. Trowbridge, calls him "a typical American boy" and certainly Mr. Trowbridge's stories are of just such boys; take "Peter Budstone"‡ that pathetic story of Sam's heroic care of his demented brother, and you have a type of the highest kind of boyhood. The story while thrilling is in no sense sensational nor false and the strong case it makes against the practice of hazing is a sufficient reason for putting it into the hands of every boy who is expecting to become a collegian.—The heroic and fascinating legends of the "Golden Age of Greece"§ could not be other than fertile for so good a story-teller as Mr. James Baldwin. He is a careful searcher for fact, has appreciation, and is a vivid and terse writer—the very qualities needed to work over well-known legends. The arrangement of the stories into a history of Ulysses up to the time of the Iliad is skillfully made. The illustrations by Howard Pyle, map, index, and notes accompanying the story make it an example of unusually complete book-making.—It is a great deal to say for a book of nearly sixty selections that there is not one out of place; yet this may be said conscientiously of the volume of "Heroic Ballads"¶ selected by the editor of *Quiet Hours*. A very few might have been well omitted as for example, "George Nidiver" and the collection improved by giving the space to Mrs. Browning's "Court Lady," Miss Mitford's "Rienzi to the Romans," or Montgomery's "Arnold Winkelried." There are very few single volumes which will enrich a boy's book shelf more than Heroic Ballads.—Frances Courtenay Baylor's easy pen is even more skillful in writing for young people than it proved itself in "On Both Sides" and "Behind the Blue Ridge." The coloring and action, in "Juan and Juanita"¶ are most captivating and the style is pure. Besides these good qualities the reader has the satisfaction of knowing the story to be founded upon an actual occurrence.—"The Modern Vikings"*** who shall possess Prof. H. H. Boyesen's new book of tales with this title will be fortunate indeed. Stories of spirited adventure, of the sort of pathos that brings tears to the eyes of manly boys, wonderful pets, and of glorious outdoor sports, make the volume. They are told in vigorous stirring English and with a spirit which makes the blood tingle, so infectious is it. There is not a line of unhealthy or tame reading in the collection.—A description of Borneo, including its fauna and flora, and the life and customs of its aboriginal inhabitants, the savage Dyaks, is given, incidentally but vividly portrayed as the background of a tale of wild and thrilling adventure, in a book translated from the German, and called "Ran away from the Dutch"††. Four deserters from the army, fleeing for their lives, traverse this large island from south to north, and in endeavoring to evade their pursuers, seek out its wildest and most unfrequented parts. The story is exciting and is told in a fresh and invigorating manner.—Engravings and word pictures, both representing scenes in army life during times of peace make up the book. "Horse, Foot, and Dragoons."‡‡ These views are taken from the military service

* Guatemala. By William T. Brigham. New York: Charles Scribner's Sons. Price, \$5.00.

† The Boyhood of Living Authors. By William H. Rideing. New York: Thomas Y. Crowell & Co. Price, \$1.25.

‡ Peter Budstone. The Boy who was hazed. By J. T. Trowbridge. Illustrated. Boston: Lee and Shepard. 1888. Price, \$1.25.

§ A Story of the Golden Age. By James Baldwin. Illustrated. New York: Charles Scribner's Sons. 1887. Price, \$2.00.

¶ Heroic Ballads. Selected by the editor of "Quiet Hours." Illustrated. Boston: Roberts Brothers. 1887. Price, \$2.00.

¶ Juan and Juanita. By Frances Courtenay Baylor. With illustrations by Henry Sandham. Boston: Ticknor and Company. 1888. Price, \$1.50.

*** The Modern Vikings. Stories of Life and Sport in the Norseland. By Hjalmer H. Boyesen. Illustrated. New York: Charles Scribner's Sons. 1887. Price, \$2.00.

†† Ran Away from the Dutch. By M. T. H. Perelaer. Translated by Maurice Blok and adapted by A. P. Mendes. New York: Dodd, Mead & Company.

‡‡ Horse, Foot, and Dragoons. By Rufus Fairchild Zogbaum. New York: Harper & Brothers.

of Great Britain, France, Germany, and the United States. Both sets of pictures are the work of the same hand and both are skillfully done.—The introductory letter to "The Boy Travellers on the Congo" informs us that Mr. Stanley, the African explorer, was desired to condense his great work "Through the Dark Continent" and make of it a work suitable for young folks: that he declined to do this, but asked Mr. Knox to use all the material he wished from his book, and produce a volume for the series of "Boy Travellers". The same party whom so many readers have already followed in their accounts of the various foreign lands which they have seen, are here presented as crossing the Atlantic with Mr. Stanley. They while away the hours of the voyage by reading aloud from his book parts chosen by the author himself. The numerous and long selections, together with the comments and conversations to which they give rise form the volume.

Miss Hapgood, widely known through her numerous translations, has lately added to their number that of "Les Misérables,"† Victor Hugo's immortal work. Few books of fiction hold a higher place in the world of letters than this favorite, and through no other could the work of a translator be better judged. Hugo's thoughts are generally deemed to be among the most difficult to reclothe in another tongue without marring their beauty and symmetry, and added to this difficulty was the fact that the work had already been so admirably done. But after close study and comparison it is a pleasure to concede that this new work deserves the highest praise.

In "Some Italian Authors"‡ the reader finds a group of remarkably clear and well-defined sketches. It is as if these figures usually represented amid surroundings so classical and mythical as to make the whole unintelligible and hence uninviting to the general reader, had been reproduced from the canvas of past ages, by the process of etching upon plates of modern design. Here they stand boldly outlined, the very contrast greatly heightening their effect, most attractive and impressive pictures for all. One or two extracts will give an idea of the effect: "If Horace had lived in this century, he might have begun his career by contributing light verses and social satires to the *Bric-a-brac* of the *Century Magazine*."—"If Rome had had a daily paper conducted on the American plan, it might have announced Cicero's arrival somewhat in this fashion, 'Mr. M. T. Cicero, the noted jurist . . . has just returned . . . from a two-year's trip through the Old World where he has studied literature and law'". Unique, bright, accurate, the sketches make a charming and instructive little book.

The happy title of Mr. Brooks' new book of tales of the red-letter days in the boys and girls' calendar is "Storied Holidays."§ From New Year's and St. Valentine's Day, through Midsummer Eve, Fourth of July, Halloween, and all the others, the cycle is rounded at Christmas. The historic characters pass in swiftly moving procession, and while they charm by their constantly varying action, they admirably illustrate the customs, the spirit, and the language of yesteryear. The book was designed for young readers, and will not fail to interest them.—Another entertaining book for young people is by the genial and ever popular author of the "Zigzag Books."|| He pictures, in a series of historical and dialect stories, many delightful romances of the past, making one of the brightest and most readable books of the season. The gaudy colors of the cover greatly detract from the otherwise attractive make-up.

The best book of its kind ever published is "The American Girl's Handy Book, or How to Amuse Yourself and Others."¶ It suggests occupation and amusements for every season, and opens many avenues of enterprise and enjoyment. These are a few of its good points: the games are refined; the various holiday celebrations are bright, novel, and appropriate; the articles to be made are of materials inexpensive and within easy reach; the directions are in every case clear and explicit, and usually accompanied by illustrations of each stage of the work; the suggestions are original and thoroughly practical; the pictures are beautifully drawn, the initials and tail pieces forming a collection of artistic conceits. American girls are to be congratulated that such a book has been prepared for them.

A modest little book "for children and child-lovers", with stories as fresh and sweet as a breeze from the Westmoreland country in which they were written, is entitled "Twilight Thoughts."** Matthew Arnold says in the "Preface", "the soul of the Germany of Jean Paul Richter and of the Denmark of Hans Christian Andersen, is in the stories, leading to them its familiar treatment of nature, its facile attribution to animals and plants and pebbles and clouds, of the life and feelings of man."

For very little people the pictures and verses in "Ida Waugh's Alphabet Book"†† will prove a source of delight. The representations of child life are

graceful and pretty, and the initial letters show much originality and ingenuity.—Palmer Cox's "Brownies"‡ are such lively little fellows, so versatile in their "wanton wiles" and so good-humored in their wild pranks, that they seem to active, healthy children like kindred spirits, and to all who love fun like most amusing companions. The record of their adventures forms a large and handsome book which is illustrated with over two hundred pictures.—Children who love the old-fashioned kind of marvelous fairy stories will turn with pleasure to Howard Pyle's "Wonder Clock"‡ and Edward Wheeler's "Stories in Rhyme."§ Both books are generously illustrated with spirited pictures that carry out admirably the authors' fancies. The "Wonder Clock" contains twenty-four tales, "one for each hour of the day," and every one is brightly and charmingly written.

In "An Unknown Country"|| Mrs. Craik gives an account of a journey made by herself and a small party through the north of Ireland. In an easy familiar manner, such as one would use in talking to a friend, she describes the persons met and the places visited. Picturesque accounts of natural scenery, racy incidents of travel, and historical references combine to make it a book of rare interest, brightened all through by the author's quiet humor. Many of the sketches given will lead to a better understanding of the causes which have worked such terrible results in the history of this unfortunate land.

E. P. Roe gives to his readers in his new story, "The Earth Trembled,"‡ a great variety of facts and incidents. It opens at the time of the Civil War, and the influence of this on the next generation gives the framework for the love story which is told; he shows how the inbred hatred of the young Northerners and Southerners gives way when they are brought into social relations; the culmination however is not reached until the time of the Charleston earthquake which event serves to bring about a solution of all difficulties. By the readers and admirers of Roe this book will be warmly welcomed.

CALENDARS, CARDS, AND NOVELTIES.—Since the calendar became the object of so much attention from the publisher, and artists and litterateurs were put to work on it, the yearly supply is looked for with considerable curiosity. Those of the present season show an especially wide range in the subjects from which the quotations have been chosen and much taste in arrangement. The Greek Calendar (34 Park Row, New York. Price, \$1.00) deserves the first place for the unusually pleasing designs and tints of its card and for the excellent class of quotations chosen. These charming bits of classic literature are quite sufficient, to give to any day a Greek flavor.—The quotations of the *Caendrier Français* (Roberts Brothers, Boston. Price, \$1.00), are drawn also from a foreign source but unlike the preceding they are in the original. The best French writers have been ransacked for the pithy sentences used. The cards decorated in French style—a far less pleasing style, to our way of thinking than the American.—The most convenient device for arranging the daily quotations which has been introduced is in the Holmes and Whitney calendars of Houghton, Mifflin & Co., (Boston, Mass. Price 50 cts.) Instead of arranging quotations in a thick pad which unless carefully handled breaks off a half a year at a time and whose leaves almost invariably stick, a little book is made and supported on the card by brass hooks. Its leaves are easily turned; the quotations may be preserved, and its appearance in the card is much more attractive than the square bulky pad.—Miss Minnie A. Barney's Chautauqua Gem Calendar (George A. Mosher, Syracuse, N. Y. Price 50c), is out in an entirely new form. Instead of daily leaves, quotations for a week are placed on each sheet, and with them the week's list of Sunday Readings from the Berean system. These leaves are ribbon-tied and may be turned back instead of torn off, leaving the calendar at the year's end intact, a most desirable thing with so carefully and wisely chosen a collection as Miss Barney's.—Among their holiday novelties Lee and Shepard (Boston) present a number of "old friends in new dress." A favorite poem or hymn, daintily bound, with fine illustrations for each page, is always an acceptable, though inexpensive, gift. To meet the popular demand this new edition is prepared. The covers are gayer than those of last year, and to some tastes not as pleasing. The engravings are by well-known artists and are fit interpreters of the beautiful sentiments of the poems. The different sizes are offered at fifty cents and one dollar respectively.—"The Longfellow Prose Birthday Book"‡ possesses more interest than birthday books usually do, for the quotations are extracts from the letters and journals of the poet, and reflect many varying moods and unwittingly display a lovely nature. A good portrait of Longfellow and several views of his home add to its value as a souvenir.—The holiday cards of Tuck and Sons (New York) deserve particular attention for the variety of designs, shapes, and mottoes which they show as well as for the excellence of their finish. Landscapes, flowers, animals, figures, and conventional patterns are employed on cards of endless variety in shape and size, and in colorings sober and gay. The flower pieces are particularly delicate and artistic.

*The Brownies: Their Book. By Palmer Cox. New York: The Century Co. Price, \$1 50.

†The Wonder Clock. By Howard Pyle. Illustrated. New York: Harper and Brothers. Price, \$3.00.

‡Stories in Rhyme for Holiday Time. By Edward Jewett Wheeler. Illustrated by Walter Satterlee. New York: Funk and Wagnalls.

§An Unknown Country. By the Author of "John Halifax Gentleman." Illustrated by Frederick Noel Paton. New York: Harper & Brothers. Price, \$2.50.

||The Earth Trembled. By Edward P. Roe. New York: Dodd, Mead and Company.

¶The Longfellow Prose Birthday Book. Edited by Laura Winthrop Johnson. Boston: Ticknor and Company. Price, \$1.00.

*The Boy Travellers on the Congo. Illustrated. By Thomas W. Knox. New York: Harper & Brothers. Price, \$3.00.

†Les Misérables. By Victor Hugo. Translated by Isabel F. Hapgood. New York: Thomas Y. Crowell. Price, \$1.50.

‡Some Italian Authors and Their Works. By George E. Vincent. Boston: D. Lothrop Company.

§Storied Holidays. By Elbridge S. Brooks. Illustrated. Boston: D. Lothrop Company. 1887. Price, \$1.50.

||A Zigzag Journey in the Sunny South. By Hezekiah Butterworth. Boston: Estes and Lauriat. 1887. Price, boards, \$1.75, cloth, \$2.25.

¶The American Girl's Handy Book. By Lina Beard and Adelia B. Beard. New York: Charles Scribner's Sons. 1887. Price, \$3.00.

**Twilight Thoughts. By Mary S. Claude. Boston: Ginn and Company. 1887.

††Ida Waugh's Alphabet Book. Verses by Amy Blanchard. Philadelphia: J. B. Lippincott Company. Price, \$1.00.

BOOKS RECEIVED.

White Cockades. By Edward Irenaeus Stevenson. New York: Charles Scribner's Sons. Price, \$1.00.
 Jack Hall or the School Days of an American Boy. By Robert Grant. Illustrated. Boston: Jordan, Marsh and Company. Price, \$1.25.
 Our Standard Bearer or the Life of General Ulysses S. Grant, as seen and related by Captain Bernard Galligasken and written out by Oliver Optic. Boston: Lee and Shepard. Price, \$1.50.
 Some of Our Fellows. A School Story. By the Rev. T. S. Millington. Boston: Roberts Brothers. Price, \$2.00.
 Scapegrace Dick. By Frances Mary Peard. New York: Thomas Whittaker. Burnham Breaker. By Homer Greene. New York: Thomas Y. Crowell & Co.
 Perseverance Island or The Robinson Crusoe of the Nineteenth Century. By Douglas Frazar. Boston: Lee and Shepard. Price, \$1.50.
 The Young Marooners on the Florida Coast or Robert and Harold. By F. R. Goulding. New York: Dodd, Mead & Company.
 The Giant Dwarf. By Jak. New York: Thomas Y. Crowell & Co.
 Intermediate Anatomy, Physiology, and Hygiene. By John C. Cutter, B.Sc., M.D. Philadelphia: J. B. Lippincott Company.
 Beginner's Anatomy, Physiology, and Hygiene. By John C. Cutter, B.Sc., M.D. Philadelphia: J. B. Lippincott Company.
 A Practical Arithmetic. By G. A. Wentworth, A.M., and Thomas Hill, D.D. Boston: Ginn & Company.
 The Practical Elements of Rhetoric. By John F. Genung, Ph.D. Boston: Ginn & Company.
 Esther: A Book for Girls. By Rose Nouchette Carey. Philadelphia: J. B. Lippincott Company.
 The Leading Facts of English History. By D. H. Montgomery. Boston: Ginn and Company. Price, \$1.25.
 Homer's Iliad. Books I.-III. Edited on the basis of the Ameis-Hentze Edition. Boston: Ginn & Company.
 Dollars and Duty. By Emory J. Haynes. Boston: James H. Earle, Publisher.
 Drones' Honey. By Sophie May. Boston: Lee & Shepard, Publishers.
 The Gospel Work's Treasury for Hymns and Revival Anecdotes, Texts,

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 Wide Awake. Volume W. Boston: D. Lothrop Company.
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 The Elements of Political Economy, with some application to the questions of the day. By J. Lawrence Laughlin, Ph.D. New York: D. Appleton and Company.
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SUMMARY OF IMPORTANT NEWS FOR OCTOBER, 1887.

HOME NEWS.—October 1. Terms of the postal convention with Jamaica go into effect.

October 3. General convention of the Knights of Labor opens its annual session in Minneapolis.—Death of John B. Finch, the temperance lecturer.—International Military Camp opens at Camp Sheridan in Chicago.

October 4. The American Board of Foreign Missions opens its session in Springfield, Massachusetts.—Mr. Vanderbilt's building for the R. R. Branch of the Y. M. C. A. is formally opened.

October 5. Death of ex-Governor Washburn of Massachusetts.

October 7. A flood in Nashua, N. H., throws three thousand people out of employment.

October 10. The business portion of Amesbury, Massachusetts, destroyed by fire.

October 11. An accident on the Chicago and Atlantic Railroad near Kouts, Indiana, causes the death of twenty persons.

October 15. A large saw-mill and twenty dwellings destroyed by fire in Cincinnati.

October 17. An unfinished parochial school building in New York City, falling, kills five men and injures ten others.

October 18. Opening in Boston of the Massachusetts W. C. T. U.—General Kilpatrick buried in the "heroes' corner" of West Point cemetery.—Equestrian statue of General Meade unveiled at Fairmount Park, Philadelphia.

October 19. Explosion of natural gas in Pittsburgh does damage to the amount of \$50,000 and fatally injures eight people.—Five thousand employees of Philadelphia shoe factories on a strike.

October 20. A \$200,000 fire at Marinette, Wisconsin.—Two persons killed and ten injured by a railroad collision near Greenville, South Carolina.—An accident on the Chesapeake and Ohio Railroad, near Charlestown, West Virginia, severely injures twenty-five persons.

October 21. Annual meeting of the American Antiquarian Society at Worcester, Massachusetts.

October 22. Death of the Hon. E. B. Washburne, of Chicago.—\$500,000 worth of property in St. Louis destroyed by fire.—Statue of Abraham Lincoln unveiled in Chicago.—Close of the Chicago Exposition.

October 25. A thanksgiving proclamation issued by the President, setting apart November 24 as the day of observance.

October 26. Fifteenth annual congress of the Association for the Advancement of Women begins session in New York City.

October 27. Corner-stone of the Lee monument laid in Richmond, Va.

October 29. Unveiling of the statue of Leif Erickson, in Boston.

October 30. Fire in Albany, N. Y., destroys \$200,000 worth of property.

October 31. Fire in a mill in Exeter, N. H., destroys \$100,000 worth of property, and throws two hundred thirty persons out of employment.—American Woman's Suffrage Association begins its nineteenth annual meeting in Philadelphia.

FOREIGN NEWS.—October 2. League meetings publicly held in different parts of Ireland, and at Tower Hill, London.

October 3. An interview between Prince Bismarck and Italian Prime Minister Crispi results in a definite alliance for five years between Italy, Germany, and Austria.

October 4. Earthquake shock in Greece.

October 5. A minor state of siege declared at Berlin, under the Anti-Socialistic Law.

October 8. A meeting among Chinese soldiers on the Russian frontier.

October 9. Death of Maurice Strakosch, in Paris.

October 12. Death of the author, Lady Ann Brassey.

October 14. Death of the author, Mrs. Dinah Mulock Craik.

October 16. Fifteen hundred French pilgrims offer their congratulations to the Pope.

October 17. Riot between unemployed workmen and the police, in London.

October 18. The Shakspeare memorial fountain presented by Mr. G. W. Childs of Philadelphia to the town of Stratford-upon-Avon, is dedicated.—Berlin celebrates the Crown Prince's fifty-sixth birthday.—Two thousand delegates to the Liberal Federation Congress, meet in Nottingham, England.

October 19. Severe snow storms throughout Italy.

October 23. The Mexican constitutional amendment permitting a presidential second term, is officially promulgated.

October 24. Burning of the French steamer, *Hindoostan*, with three thousand tons of merchandise.

October 25. Re-assembling of the French Chambers.

October 27. Opening of the Bulgarian Sobranie.